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CONTENTS

MEANING OF DEVOTION TO THE SACRED HEART 401
The Reverend MICHAEL QUINLAN, S.J., Dublin, Eire.

CORPUS DOMINI: NOTES ON EUCHARISTIC MIRACLES 415
The Reverend ROBERT McNAMARA, D.D., Rochester, N. Y.

NATURE AND GRACE IN ASCETICAL THEOLOGY 430
The Reverend PASCAL PARENTE, S.T.D., Washington, D. C.

MIRACLES OF LIQUEFACTION 437
The Reverend JOSCELYNE LECHMERE, Penzance, England.

THESE ARE THE CONVERTS 442
The Reverend JOHN J. O'CONNOR, Brooklyn, N. Y.

VALIDITY OF ORDERS OF THE POLISH NATIONAL CHURCH 452

WHY NOT A MODERN MISSAL? 456
The Reverend T. O. MAGUIRE, Tampico, Illinois.

CONTENTS CONTINUED ON PAGE VIII

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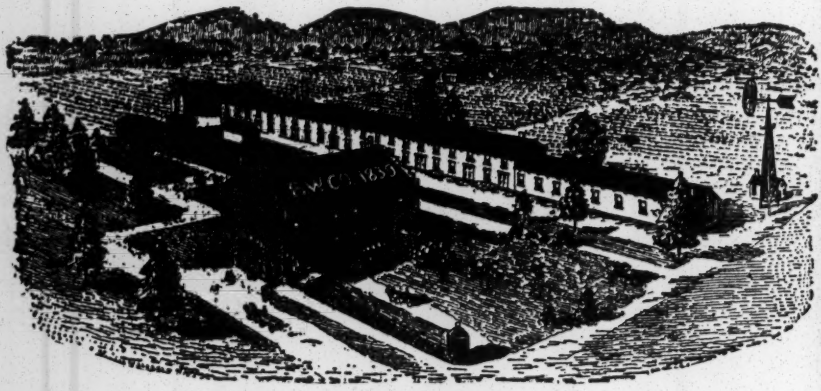

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THE ECCLESIASTICAL REVIEW

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MEANING OF DEVOTION TO THE SACRED HEART.

In the Sacred Heart of Jesus we must place all our hope, from that Heart ask and expect our salvation. And justly so, because in that most happy symbol and in the devotion of which it is the source, is contained the whole substance of religion, and especially the rule of a more perfect life.[1]

IN all languages the word " Heart " has many different significations. In its literal sense it refers to the bodily heart that beats within our breast, that heart of flesh which controls the circulation of the blood and is the most indispensable organ in the life of man. But the word has also many symbolical or figurative meanings. It is often used to denote the whole interior life of man—his sorrows, his joys, all his other sensations; it is also used as the symbol of the various acts of the soul, its desires, its virtues, and especially its acts of love. It is in this symbolical sense that we use such phrases as " Where thy treasure is, there also is thy heart ". "A mother loves her children with her whole heart ". " Our hearts are glowing with joy, are filled with anger ", etc.

In the devotion to the Sacred Heart the word " Heart " refers firstly to the bodily Heart of our Saviour which beat within His breast for 33 years, which ceased to beat when he drew His last breath on Mount Calvary, which began to beat once more in a glorified body when He rose from the dead on Easter Sunday, and which is now beating in a glorified body in Heaven where Christ sits in glory at the right hand of His Father. But secondly we must also take the word in the figurative or sym-

[1] Encyclical of Pope Pius XI on Reparation.

bolical sense. In a later section we shall discuss many of these meanings and their application to the Heart of Jesus. Here we shall confine ourselves to only one symbolical meaning, the one that is most essential and most prominent in the devotion, namely, the heart as the symbol of love. The devotion to the Sacred Heart of Jesus is, as we shall see, first and foremost the devotion to the personal love of our Lord.

It is essential that we take these two meanings of the word "Heart". We might have a devotion to the bodily Heart of Jesus without any reference to His love, but this would not be the devotion that was revealed to St. Margaret Mary and that was approved by the Church. Or again, our souls might be so inflamed with the personal love of Christ that we could say with St. Paul "Who will separate us from the love of Christ?'" (Rom. 8: 35), and this love might have no connection with the bodily Heart of our Lord. Such a love might be very admirable but it would not be the devotion to His Sacred Heart properly so called. Fr. Bainvel gives the following definition in the *Catholic Encyclopedia*: "Devotion to the Sacred Heart may be defined as devotion to the Adorable Heart of Jesus in so far as this Heart represents and recalls His love, or what amounts to the same thing, devotion to the love of Jesus Christ in so far as this love is recalled and symbolically represented to us by His Heart of flesh." [2]

Teaching of St. Margaret Mary.

All this becomes clearer when we appeal to the writings of those who rank as great authorities in all that concerns the Sacred Heart. St. Margaret Mary occupies the foremost place. When Christ appeared and revealed His Sacred Heart to her, He wished His Heart of flesh to be venerated, but at the same time He did not wish it to be separated from the love of which it was the symbol. Let us take a few examples from the revelations and writings of the Saint. Christ appeared to her during the Octave of Corpus Christi 1675 and spoke as follows: "Behold this Heart which has so loved men, which has spared nothing, even to being exhausted and consumed in order to testify to them its love." [3] In this revelation Christ speaks of His

[2] *Catholic Encyclopedia* under the title "Heart of Jesus".

[3] Gauthey: *Vie et oeuvres de S. M. Marie*, vol. I, p. 137.

bodily Heart, but He associates it with His great love for men.

During the later years of her life St. Margaret Mary constantly spoke and wrote to others about the love of the most Adorable Heart of Jesus and she urged them to have a fervent devotion to that same Divine Heart. But it was always the visible, sensible Heart of Christ together with His charity that she venerated herself and proposed to others for their veneration. In one of her letters to Fr. Croiset, S.J. she stated that: " Our Lord took a singular pleasure in being honoured under the form of His Heart of flesh and desired that the representation of it should be exposed for public veneration in order to touch the insensible hearts of men." In the same letter she describes the picture which is to be exposed for public veneration: " The Divine Heart was represented to me as on a throne of fire and flames, shedding rays on every side. It was brighter than the sun and transparent as crystal. The wound which He received on the Cross appeared there visibily; a crown of thorns encircled the Divine Heart, and it was surmounted by a cross. These instruments of the Passion signified, my Divine Master gave me to understand, that it was the unbounded love which He had for men that had been the source of all the sufferings and humiliations which He has vouchsafed to endure for us." [4]

At the end of her life the Saint wrote her own autobiography at the command of her Superiors. As might be expected it is full of references to the apparitions of the Sacred Heart, and they all tend to prove that she venerated the Heart of flesh, not alone, but always in conjunction with the charity of our Lord. And this was also the devotion she proposed to others.[5]

Teaching of Croiset and de Galliffet.

Some time after St. Margaret Mary received her revelations, a famous book appeared dealing with the devotion. The author was Fr. Croiset, S.J., and the sources from which he derived matter for his work were letters he received from the Saint as well as conversations he had with her. He also had at his disposal the diary of Blessed Claude de la Colombière, the co-apostle of St. Margaret Mary. The opening words of the first chapter are: " The special object of this devotion is the immense

[4] Gauthey: *ibid.*, vol. II, lettre 133, p. 571.

[5] Gautrelet: *Manual of Devotion to the Sacred Heart of Jesus*, Section II.

charity of the Son of God, which induced Him to undergo death for our sakes and to give Himself wholly to us in the Adorable Sacrament of the Altar." Later on in the same chapter he describes the devotion more fully, and the following quotation especially the closing words, inspired many subsequent documents dealing with devotion to the Sacred Heart: "Devotion to the Sacred Heart is not confined solely to loving and honouring by special worship this heart of flesh similar to our own.... This Divine Heart considered as a part of the Adorable body of Jesus is, strictly speaking, only the sensible object of the devotion, but the immense love which Jesus Christ has for us is the principal motive inspiring it. Now as this love is wholly spiritual, it cannot be represented in a perceptible manner. It was necessary to find a symbol for it. And what could be more natural and more suitable as a symbol of love than the heart?" [6]

Some years after the publication of Fr. Croiset's book, another equally famous book appeared, the object of which was to have the feast of the Sacred Heart celebrated throughout the Church. It was written by Fr. de Galliffet, S.J., and it is still regarded as one of the great authorities on the devotion. He discusses the nature of the devotion to the Sacred Heart at great length in one of his chapters: "An object, which considered by itself alone would not be entitled to certain honours becomes entitled to them from the moment that it is intimately united with another object to which these honours are due.... It is a general law that the spiritual object communicates its dignity and its excellence to the corporal object to which it is united and constitutes it worthy, in this state of union of the same honour to which it is entitled. In all the devotions and festivals which are connected with the Sacred Humanity of Jesus Christ there is always a double object, one sensible and corporal, the other spiritual and invisible, which are united and which we honour because they are so united, the spiritual communicating its dignity to the corporal, as we have already remarked. But the sensible and corporal object has this peculiar to itself that it always gives its name to the devotion and the festival."

[6] Croiset: *La dévotion au Sacré Coeur de N. S. J. C.*, Part I, Chap. I, pp. 1, 6, 7. 1741 Lyons Edition. St. Gregory teaches a similar doctrine in the homily read in the 7th lectio for non-virgins, viz. we form a concept of something imperceptible through the medium of a visible object. The Preface for the Feast of the Nativity enunciates the same truth.

He then takes examples of the following devotions and feasts: the Holy Cross, the Wounds of Christ, the Holy Name of Jesus. The sensible objects are the Cross itself, the Wounds themselves, and the Name itself. But the spiritual objects are the mystery of the Redemption, the sufferings which the wounds caused to Christ, and the mystery of love therein contained, and the mysteries comprehended in the Holy Name of Jesus which signifies all that is most sublime in the Man-God. So also in the devotion to the Sacred Heart of Jesus, " The sensible visible object is the Heart from which the devotion takes its title. The spiritual and principal object is contained in the words of Christ " Behold this Heart which has so loved men that it has withheld nothing, even exhausting and consuming itself to prove to them its love." [7]

Two Petitions to the Congregation of Rites.

In 1697 a petition was presented to the Congregation of Rites asking for permission to celebrate the Feast of the Sacred Heart in the Visitation Order. Frigidianus Castagnori as postulator of the Cause collected all the arguments he could in favour of the project. The words in one place are very like those of Fr. Croiset, and the object he presents for our veneration is the bodily Heart of our Saviour, not alone but as the symbol of love. He writes: " The principal object of this devotion, is the unbounded love of the Son of God which induced Him to deliver Himself up to death as a sacrifice for mankind and to give Himself to them for their spiritual substance in the Blessed Sacrament. But inasmuch as on account of the frailty of his nature, man stands in need of a sensible visible object, certainly no more suitable, appropriate and efficacious object could be chosen than His Heart for the purpose of awakening and stimulating sentiments of love towards Christ our Lord." [8]

In the history of the devotion to the Sacred Heart during the 18th century we find Poland and the Polish bishops taking a prominent part. In 1765 a petition or *Memoriale* was sent to the Congregation of Rites by the bishops of that country and constitutes one of the most important documents on the subject.

[7] de Galliffet: *The Adorable Heart of Jesus*, Part 1, Chap. IV.

[8] Nilles: SS *Cordis Jesu*, Sect. II, Chap. I, § 1A and Chap. II, § 1C.

In it they asked for permission to celebrate the feast of the Sacred Heart in their own country, and the *Memoriale* contains some of the leading points of doctrine concerning the devotion. For instance: "The object of the festival is not the physical Heart in itself alone, regarded as something apart and purely material but it consists in that wondrous divinely appointed union of things composed both of the corporal pierced Heart of Jesus . . . and also of the immeasurable charity wherewith that Heart is inflamed, the virtues whereof it is the emblem or seal, the pains and anguish which it endured for the sake of man." [9]

There is no necessity to give further quotations to prove that neither the bodily Heart of Christ alone nor the Charity of Christ alone is the object of our veneration in the devotion to the Sacred Heart because it is the teaching of all spiritual writers on the subject. The two must be taken together.[10]

Love the Principal Element in the Devotion.

The question now arises: Of the two elements which constitute the devotion, which can be regarded as the principal and more important? From what has been said it is clear that both the Heart of flesh and the charity of our Lord are essential to the devotion. But this does not prevent us from calling one of them the chief and primary and the other the subordinate and secondary. Body and soul are essential to man, and yet we can truly say that the soul is superior to the body and that it is the most important part of man. So also in the devotion to the Sacred Heart we can say that the love, the charity of Christ is the principal element. This is the teaching of St. Margaret Mary and the other Apostles of the Sacred Heart, and the Church in official documents takes it for granted that love occupies the foremost part in the devotion. For St. Margaret Mary the Sacred Heart is always "the all-loving, the all-lovable", it is "the Heart that has so loved men". In the preceding section quotations were given from Fr. Croiset, Fr. de Galliffet, from the *Memoriale* of Frigidianus Castagnori, and from the Polish bishops. All clearly imply that the principal object of the devotion is the "unbounded love" of Jesus Christ. Fr.

[9] Noldin: *Devotion to the Sacred Heart*, p. 78.

[10] Bainvel: *Devotion to the Sacred Heart*, Part I, Chap. II, § 3 and Nilles: *op. cit.*, Sect. I, Chap. II, § 1 and *sectio addititia*, Sect. III, Chap. III.

de Galliffet has a long chapter explaining how the feast of the Sacred Heart differs from other feasts, such as Corpus Christi, the feast of the Holy Name, the feast of the Holy Cross, of the Precious Blood, of the Crown of Thorns, of the Lance and Nails which pierced His Sacred Body, of His winding sheet, etc. and he says: "The immediate object of the Feast of the Sacred Heart is the love with which the most holy Heart is consumed.... No one who studies with a little care the nature of this feast can fail at once to perceive that under the name and title of the Heart of Jesus it is really the love of Jesus with which we are concerned. For love is the very essence of the Heart of Jesus.... The feast, having for its spiritual object the love of Jesus Christ, outraged by the ingratitude of men, there could be nothing more fitting than the Heart of Jesus Christ as a material object, as it is intimately connected with His love. We observe the feast of His Heart, because we observe at the same time the feast of love." [11]

Pope Pius VI also regarded love as the most prominent element in the devotion. He was an ardent supporter of all that concerned the Sacred Heart against the Jansenists, and in 1795 he condemned their doctrines.[12] Among other statements concerning the love of the Divine Heart of Jesus he says: "Under the symbolic image of the Heart we contemplate and venerate the immense charity and generous love of our Divine Redeemer." This is the teaching that is also given by Pope Pius IX, Leo XIII, and Pius XI in their letters on devotion to the Sacred Heart.

Opponents of the Devotion.

When the devotion began to spread throughout the Catholic world during the eighteenth century, it became the object of fierce attack. The principal opponents were the rationalists, the Jansenists and Catholics with Jansenist tendencies. Some of them alleged that the devotion concerned

[11] de Galliffet: Part III, Chap. V. Some spiritual writers speaks of the heart as the organ of love. For instance, Fr. de Galliffet sees in the Heart not only "the symbol of that love which urged Jesus to exhaust Himself and be consumed for us", but also "the organ that has loved, that has suffered, in which the whole life of Christ has its counterpart". Cardinal Billot (*De Verb. Inc.*, Thesis 38) teaches the same doctrine "The heart is not only the symbol, it is also the organ of love". The Church in official documents usually refers to the heart as the symbol of love and thereby avoids the danger of connecting the devotion with a doubtful system of physiology. Cf. Bainvel: *op. cit.*, Part II, Chap. I, § 6.

[12] In the Papal Bull *Auctorem fidei.*

only our Saviour's Heart of flesh, apart from His Divine Person and as such they bitterly opposed it. Others went to the other extreme and maintained that the devotion was confined altogether to the symbolic Heart, namely the love of Christ, and they tried to defend their teaching by appealing to a decree published by Pope Clement XIII in 1765. In derision those who practised the devotion were called Alacoquists, idolaters, Nestorians, worshippers of a heart, and they were treated with the utmost contempt, scorn and sarcasm. The famous Jansenist, Bishop Ricci of Pistoia issued a pastoral letter in 1781 in which he accused the followers of the devotion of superstition and materialism. The Jansenist synod of Pistoia repeated these accusations. After a careful examination of all the doctrines concerning the Sacred Heart Pope Pius VI published his Papal Bull *Auctorem fidei* of 1795. In it he condemned the decrees of the Synod of Pistoia and as well he gave the true nature of the devotion. Thus as often happened in the Church before, true doctrines were made clearer by the condemnation of errors.[13]

Divine Worship of the Bodily Heart of Jesus.

While acknowledging the conclusion that love is the most prominent element in the devotion to the Sacred Heart, we must not minimize the importance of the bodily Heart. The veneration we give to this Heart of flesh is known to theologians as the *cultus latriae,* in other words we give it divine worship, the worship that is due to God alone on account of His infinite majesty and sovereignty. . . . The legitimacy of this is understood by all who have a clear idea of the Church's teaching on the dogmas of the Incarnation and Redemption. Jesus Christ has two natures, a human and a divine, and they are both hypostatically united in one Divine Person. On account of this hypostatic union the Sacred Humanity of our Saviour is entitled to divine worship. This is true of the humanity considered in its totality, but it is also true of its various parts, for instance, the five wounds, the precious Blood, the Sacred Heart. Every one of these organic parts is worthy of divine adoration on account of its union with the God-head.[14]

[13] Noldin: *op. cit.*, p. 79, and Nilles: Part I, Sect. II, Chap. II, § 2.
[14] Franzelin: *De Verbo Incarnato,* Thesis 44.

Just as we worship the human nature of Christ because by the Incarnation it is the human nature of the Son of God, so also we adore the Heart of Jesus because through the hypostatic union it is the Heart of the Son of God. The heart is entitled to the honour due to the person whose heart it is. The higher, the nobler, the purer that person is, the more is the heart worthy of honour. Take for instance the heart of St. Teresa. God has vouchsafed to keep it incorrupt. It is an object of profound veneration in Spain, and pilgrims journey thither from all parts to pay homage to the heart of that saintly virgin who was so consumed with divine love. But what is the heart of St. Teresa in comparison with the Heart of Jesus? It is but a human heart and nothing more, but the Heart of Jesus belongs to the Second Person of the Most Adorable Trinity; it is the Heart of the God-man, a divine Heart, and hence it is entitled to the worship which is due to God Himself. By virtue of its inseparable and hypostatic union with the Divinity, it is raised to an infinite dignity, and it is worthy in the highest degree of our homage and veneration.[15]

Prayers to the Sacred Heart.

When we give divine worship to the Sacred Heart, the immediate object of our worship is the Heart itself, but the ultimate object is Jesus Christ, the God-man.[16] Just as when we kiss a person's hand it is to the person that we offer homage. So in honouring the Sacred Heart we are honouring Christ Himself, and according to St. Margaret Mary Christ took particular pleasure in being honoured under the image of His Heart of flesh. Fr. de Galliffet in treating of this subject says that: "The Sacred Heart in this devotion must not be considered as separate but as intimately united to the soul and to the Person of Jesus Christ, full of life, of feeling and of knowledge.... All the honours paid to this Adorable Heart do not terminate precisely and solely in the material Heart, but they terminate equally and indivisibly in the soul and the Person united to this Heart.... Hence we may reasonably and very accurately say that the Heart of our Lord loves, suffers, is afflicted, outraged etc. and we may address to this Divine Heart prayers, acts,

[15] Noldin: *op. cit.*, pp. 100, 130.

[16] Marmion: *Christ in His Mysteries*, p. 365.

affections, praises, in a word all that can be addressed to the Person, since it is the Person united to this Heart that really receives them." [17]

Pope Leo XIII repeats the same truth when he says: " What is offered in honour, adoration and love to the Divine Heart is truly and actually offered to Christ Himself." [18]

Hence we often find the Sacred Heart personified in some of the prayers of the Church. A notable instance is the Litany of the Sacred Heart—a prayer which has the full approval of the Church and is in universal use. In the thirty-three invocations the Sacred Heart is personified, and the whole interior life of Christ is brought into prominence, especially His virtues and sufferings. The following are a few examples of the invocations:

Heart of Jesus, Fountain of all graces	Have mercy on us
Heart of Jesus, most meek	" " " "
Heart of Jesus, most humble	" " " "
Heart of Jesus, most obedient	" " " "
Heart of Jesus, Abyss of all virtues	" " " "
Heart of Jesus, sorrowful in the Garden	" " " "
Heart of Jesus, pierced through with a lance	" " " "
etc. etc.	

The Heart of Jesus is also personified in the Act of Consecration which is attributed to Blessed Claude de la Colombière: " To Thee, O Sacred Heart of Jesus, to Thee I devote and offer up my life, thoughts, words, actions, pains and sufferings.... Wherefore, O Most Sacred Heart! be Thou the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be thou, O most bountiful Heart! my justification before the throne of God, and screen me from His anger, which I have so justly merited, etc."

On the other hand many of the Church's prayers in honour of the Sacred Heart are addressed to Christ directly and not to His Divine Heart. This occurs in the Consecration prayer of Pope Pius IX. It occurs again in the prayer of Leo XIII consecrating the whole world to the Sacred Heart, which begins with the invocation " Sweetest Jesus, Redeemer of Mankind ".

[17] De Galliffet: *op. cit.*, Part I, Chap. IV, p. 47.

[18] Encyclical, 25 May, 1899 on the Consecration of the world to the Sacred Heart of Jesus.

Pope Benedict XV likewise in his prayer for peace addresses the Person of Jesus and not His Sacred Heart, "Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn O Jesus to Thy most loving Heart as to our last hope. ... From Thy Sacred Heart Thou didst shed forth over the world divine charity.... During Thy life on earth Thy Heart beat with compassion for the sorrows of men.... Once more may Thy Divine Heart be moved to pity, etc."

Why is the Heart Chosen as the Object of Veneration.[19]

We may now ask ourselves why we venerate the Heart of flesh rather than any other part of Christ's Sacred Humanity. The first and most important reason is because Christ our Lord expressly desired us to do so. This is evident from the revelations which he made to St. Margaret Mary. But many other reasons might be added. Briefly some of them are as follows: [20]

1) *The heart is the noblest and most honourable part of the human body.* It often happens that when great men of the world die their hearts are taken from their bodies and preserved with the greatest care. And in the case of Saints scarcely any part of the body is preserved from corruption so frequently as the Heart. The hearts of St. Teresa, St. Francis de Sales, St. Joseph Calasanctius, St. Charles Borromeo, St. John Berchmans are still incorrupt and objects of veneration to the faithful. St. Peter Canisius in one of his domestic exhortations describes the Heart of Christ is as "instrumentum nobilissimum", the noblest organ and instrument in Christ's sacrificial Body by the oblation of which we were redeemed.

2) *The Heart of Jesus is the centre of the circulation of the Blood and the vessel which contains the Precious Blood of our Redeemer.* In all men it is the heart that causes the blood to circulate through the body and to sustain its life. When the

[19] De Galliffet gives seven principal reasons 1) He bases the excellence of the Heart of Jesus on the natural properties of the heart and its importance in the human body 2) The Heart of Christ is united to and vivified by the most perfect soul that ever existed 3) It is united with the Divinity making it the Heart of God 4) It is burning unceasingly with the purest and most ardent flames of love 5) It is holy with the holiness of the Eternal Word 6) We associate the heart with virtue when we speak of a large heart, a liberal heart, a gentle and humble heart 7) The Heart of Jesus contributes most to the glory of God and is most worthy of the favour of God. Part II, Chap. I, article 1.

[20] Noldin: *op. cit.*, pp. 89-101.

heart permanently ceases to beat, life is at an end. It was the Heart of Jesus that caused the Blood to flow through His veins for thirty-three years and maintained the most precious life that the world ever knew. That Sacred Heart is now continuing its action and will continue to do so in a glorified body for all eternity. One single tear, one prayer of Christ would have been sufficient to redeem the whole world if God had so willed it. But according to St. Paul we have redemption through the Blood of Christ (Eph. 1: 7), and St. Peter tells us that we were not redeemed with corruptible things as gold and silver, but with the precious Blood of Christ as of a lamb unspotted and undefiled (1 Peter 1: 19). Hence it was ordained by the eternal decree of God the Father that the precious Blood of Christ should be the ransom of our sins and the price paid for our redemption. Therefore worthy of all veneration is the Sacred Heart of Jesus, since it is in such close connection with His precious Blood, which blotted out the sins of a guilty world.

3) *The Sacred Heart of Jesus is in closest sympathy with all His emotions and sensations.* It is well known that terror, anxiety and grief sometimes weigh on the heart and check its pulsations. Hope, joy, excitement and eagerness accelerate its beatings. Love has also a great effect on the heart. At times true love causes the heart to glow and the heat thus occasioned sometimes reaches such a pitch as to become unbearable. St. Stanislaus and St. Philip Neri were obliged in the depths of winter to apply ice to their breasts to moderate the effects of the divine love with which their hearts were enkindled. A somewhat similar story is told of St. Francis Xavier in India. Now the Heart of Jesus was similarly affected by His various sensations. Like all of us He felt joy, sorrow, fear, anger, anxiety and other sensations, but His Heart was never affected and profaned by an unworthy impulse or sensation. It beat fast with joy when the lowly shepherds and the wise men from the East knelt down and adored their new-born Saviour. That same divine Heart beat fast again when in indignation He drove the buyers and sellers from the Temple and when He rebuked the hypocritical Pharisees. It was contracted with anguish and dread in the Garden of Gethsemani, and so powerfully that the Blood came through the pores of the skin and fell down in great drops to the ground. But the emotion that affected

Christ's Heart most of all was His intense and unselfish love. St. Margaret Mary in one of her revelations saw our Lord's Heart as a furnace from which flames of love proceeded and Christ told her that His Heart was so full of love for man that it could no longer contain within itself the flames of charity.

4) *The heart of man is recognized among all peoples as the symbol of love, and the mention of the word "heart" naturally reminds us of love.* The same is true in the devotion to the Sacred Heart of Jesus. His Heart is the natural symbol of love, and it must be represented as such if we wish to have the true devotion to the Sacred Heart of Jesus. Physiological accuracy is of no consequence when we venerate the Adorable Heart of our Saviour. It was under symbolic forms that Christ revealed His Sacred Heart to St. Margaret Mary: "This Sacred Heart was shown to me in the form of a sun shining with dazzling light, the burning rays of which fell straight upon my heart. . . . On another occasion my Sweet Master appeared to me all resplendent in glory with His five wounds shining like five suns. And from every part of this Sacred Humanity issued flames, but especially from His Adorable Breast, which was like a furnace and in which—being open—was shown to me His all-loving and all-lovable Heart, the living source of all these flames." [21]

Her letter to Fr. Croiset has already been quoted in which she describes the wounded Heart on a throne of flames, more radiant than a sun, transparent as crystal and encircled with a crown of thorns.[22] This was truly His Sacred Heart but represented in such a manner as to emphasize its symbolic meaning. Pictures and statues of the Divine Heart of Jesus also try to represent the Heart as the symbol of love; they try to reproduce the Sacred Heart of our Lord as He revealed it to St. Margaret Mary.

Other Meanings of the Word "Heart".

Let us now examine some other meanings which the word "Heart" has in ordinary language. Besides the two already given, namely the Heart of flesh and the Heart as the symbol of love the word has also a great variety of meanings. For

[21] Gauthey: *op. cit.*, vol. II, n. 55, p. 71.

[22] Letter of Nov. 3, 1689. Gauthey: *Lettres inédités No. 133*, vol. II, p. 571.

instance it expresses courage—*he was a man of great heart*—it expresses enthusiasm and zeal—*he put his whole heart into the work*—it refers to the whole interior life of man—*he opened his heart to me* — it refers to acts and states of the soul — *his heart was filled with joy, was crushed with anguish, he has a sympathetic heart, he is very hard-hearted, etc.* Even sometimes the word is used to signify the person about whom we are speaking. Hence we often hear such expressions as *He is one of the most charitable hearts that ever existed* or *What a noble heart he is!* Fr. Gautrelet writing on this subject says: "The heart of man represents the whole man . . . to the heart we attribute virtue, it is the heart likewise that carries the taint of vice, it is regarded as the principle of noble actions, it is also held responsible for crime . . . it is the home of love and hatred, of desire and fear, of joy and sorrow, of meekness and anger. . . . We speak of a noble heart, of a frank, honest and loyal heart or of a double, hypocritical and deceitful heart, of a pure and innocent or of a perverse and corrupt heart. . . . The connection of the heart with love and the will is so close that in ordinary language they convey the same meaning. Thus we speak of giving the heart to God, of loving God with our whole heart. God Himself adopts the language 'Thou shalt love the Lord thy God with thy whole heart' (Matt. 22: 37). Apply all this to Jesus Christ. He is perfect man and hence all that has been said of the heart of man applies to Christ. It represents the Sacred Humanity and embodies it, if we may use the expression, whole and entire. It is animated and informed by the soul of Christ and communicates blood, life and motion to the whole body." [23]

MICHAEL QUINLAN, S.J.

Dublin, Eire.

[23] Gautrelet: *Manual of Devotion to the Sacred Heart*, pp. 18, 19.

[The second and concluding part will appear in the July issue.]

CORPUS DOMINI: NOTES ON EUCHARISTIC MIRACLES.

A MIRACLE in its apologetic sense (the sense in which the term miracle is generally used since the Vatican Council) has been defined as " an extraordinary effect exceeding at least the known powers of nature, traceable to a divine cause, perceptible by the senses, and serving as an argument or proof of the divine origin of revelation." [1]

The requirement that such an effect be " perceptible to the senses " excludes from the category of a proper miracle that great effect of divine power, the Blessed Sacrament. But who would be so hardy as to reproach God for this? Surely the *mysterium fidei* itself is favor enough, this constant and perennial marvel of God's omnipotence. To expect Him to confirm such a sublime hidden wonder with a lesser visible prodigy would seem impertinent and inappropriate; and the devout man, satisfied with Christ's promise at Capharnaum and Christ's affirmation in the Cenacle, would not presume to ask for more.

But our pious notions of the appropriate and the pertinent must yield to historical records of the factual. And as Paschasius Radbertus tells us, " nobody who has read the lives and examples of the saints, can be unaware that these mystical sacraments of the Body and Blood of Christ have often been shown forth visibly, either for the benefit of doubters, or certainly for the benefit of more fervent lovers of Christ, in the form of a lamb, or in the colors of flesh and blood . . . so that what lay concealed in the Mystery might become patent to the hesitant through a miracle." And why should God thus add visible miracle to invisible Marvel? ". . . Because we are hard of heart, divine Clemency has been willing, within certain limits, to satisfy all, so that no one may entertain further doubts about these matters." [2]

The miracles which history recounts as performed through the alteration in whole or in part of the sacramental species or their normal characteristics, show considerable variety. Apparently

[1] Brunsmann, Rev. John: *A Handbook of Fundamental Theology*, Arthur Preuss, ed., St. Louis, 1929, vol. II, p. 81.

[2] *Liber de Corpore et Sanguine Domini*, XIV, 1; M. P. L. 120:1316-1317.

the first such miracle recorded is that of the changing of a consecrated Particle into a cinder in the hands of an unabsolved apostate of the Decian persecution (250-251 A.D.)[3] John the Deacon tells a famous story about St. Gregory the Great (who reigned 590-604 A.D.) and the woman communicant who doubted the Real Presence. When she noticed that the Host which he was about to give her with the words, " the Body of our Lord Jesus Christ . . . ," was of her own baking, she could not restrain a smile of incredulity. But she was properly chastened and convinced when at the Saint's special prayer the Host appeared changed into flesh.[4] Paschasius in the work already cited, written in 831 A.D., presents a collection of such miracles. Especially noteworthy among them is that of the devout English priest Plecgils, whose prayer for the consolation of a sign of the Real Presence was rewarded when the Host became a Child for a few moments and he was allowed tenderly to embrace It.[5] Still other Hosts were reputed to have been miraculously conserved for long periods. This was apparently the case with the Hosts returned by the repentant followers of Tanchelm the heretic. Moved by the eloquence of St. Norbert (d. 1134) they brought back to him Hosts which they had made off with under the influence of the heresiarch, and which they had contemptuously left in unseemly and humid places for fifteen years or more. Yet despite this treatment they were still found to be well-preserved.[6] But of more frequent occurrence than any one of these types was the type of miracle in which consecrated Hosts would be seen to bleed, or wine already consecrated to take on the semblance of real blood. The interest in all these Eucharistic miracles increased remarkably from the ninth century on, when the great Eucharistic discussions began, occupying themselves chiefly with the Real Presence and its explanation. And the more this dogma was discussed, the more miracles, chiefly of the blood-phenomenon type, were reported, apparently confirming the traditional doctrine of the Eucharist. The frequency of these wonders reached its peak in the 14th century. By that time dozens of such marvels had been re-

[3] St. Cyprian, *Liber de Lapsis*, XXVI; M. P. L. 4:485-486.

[4] Joannes Diaconus, *Vita Gregorii Papae*, Lib. II, XLI; M. P. L. 75:103.

[5] *Op. cit.*, XV, 5; M. P. L. 120:1319-1320.

[6] *Cath. Encyc., under* " Host ".

corded, and in dozens of places throughout Europe, in Belgium, in France, in Germany, in Italy, the Hosts or their "relics" became centers of popular pilgrimage. Many of these shrines continue to be places of pilgrimage today. After the 14th century there was a dropping-off in this frequency; but even in later years Eucharistic miracles of one sort or another have occurred, or been said to occur.

The problems which these prodigies gave rise to were most disturbing to the theologians of the Middle Ages and later.[7] And their reasons for being disturbed were very practical ones because of the liturgical and cultal difficulties these phenomena gave rise to. Granted this manifestation of blood was a prodigy, whose flesh and blood were here seen? What happened to the Real Presence in cases of such radical alteration? What manner of worship should be accorded to such Hosts after these alterations? What should a celebrant do about Communion when the species underwent a change into visible flesh or blood? Practical questions indeed, and probably worthy of the lengthy treatment accorded them by pre-Tridentine and even post-Tridentine theologians. But in more recent times, perhaps because of the apparent dropping-off of the flesh-and-blood phenomena, the theological discussion of these points has died down, and textbooks and treatises give them only summary treatment. Father Van Noort can be considered as representing the modern stand, a stand which is largely that taken by St. Thomas. He tells us that the flesh and blood here apparent are not those of Christ, whose glorified body is now in Heaven "circumscriptively", and thus cannot be seen elsewhere in its human form. Therefore the common opinion is that either the phenomenon is produced by a mutation in the perceptive faculties of the witness, or else some change is actually made in the species or in something connected with it, e. g. a corporal. This, he adds, with St. Thomas, is not a deception, but rather a symbol, used to indicate visibly that which is actually, though invisibly present. The worship of adoration (*cultus latriae*) given to these "relics" is allowable (here he is speaking of those Hosts changed in some evident manner, and not those merely preserved from corruption), the understanding being that such worship is relative

[7] For a summary of theological discussion on this subject see: Browe, P., S.J., "Die Scholastische Theorie der eucharistischen Verwandlungswunder", in *Theologische Quartalschrift*, Tübingen, 1929, CX:305-322.

rather than absolute *latria*. He warns us, however, that we must not necessarily accept all these averred miracles as true, without investigation.[8]

The last point is important. Many of these " miracles " bear too much the impress of the same mold to be accepted unquestioningly. But at the same time, there is nothing to justify the belief that they are all the products of hallucination or fraud. Careful modern investigation of those particular cases for which the ancient historical sources are still available often tends to substantiate the tradition that a real miracle had occurred. And of course if the historicity of these miracles can be proved, they have as much validity today as criteria of revealed truth as any historically substantiated miracles.

However, the purpose of the present paper is not to recount the history of these miracles, nor to discuss their theological implications, nor even to prove the historicity of any of these reported cases. It is rather a catechetical purpose. Certainly Eucharistic miracles have great persuasive force in a dogmatic exposition of the doctrine of the Real Presence, and examples of them are as moving to-day as they were in the day of Paschasius. But good examples are hard to come by. That which is probably best known, the Miracle of Bolsena, labors under more than one historical difficulty which renders its historicity, or at least the precise nature of the phenomenon itself, obsure.[9] It has occurred to the present writer, therefore, that readers might welcome a couple of accounts of Eucharistic prodigies which are a little more securely backed by historical data. No attempt is made to defend them beyond this point: the intention is not to demonstrate, but to describe.

The " Reliquia " of Cascia.

The first case is that of the object preserved and venerated in Cascia, Italy, which is known as the " Relic of the *Corpus Christi* ". It is, in form, a circular particle, the size of a biggish small Communion-Host, bearing the characteristics of a mass of congealed blood, and firmly affixed to a little sheet of old parchment. From the 14th century to the 19th this was venerated in the Augustinian Church of Sant'Agostino, but since the

[8] Van Noort, G., *Tractatus de Sacramentis*, Hilversum, 1927; I:303-304.

[9] *Cath. Encyc.*, under " Orvieto "; Herder, *Lexikon*, under " Bolsena ".

unification of Italy, it has been kept in the Church of Santa Rita in the same city.[10]

The story of what had occurred to produce this Reliquia is best told in the simple, breathless medieval Italian of an old manuscript which dates from about the end of the 14th century, which can be translated rather literally as follows:

> Take note that a Priest at Siena had the care of certain Souls in a certain Villa hard by Siena, and being ill a Peasant sent to say to this Priest to come and communicate him; that Priest, not very devout, took the consecrated Corpus Dni and placed it between the pages in his Breviary,[11] and then put it under his Arm and went to communicate that Peasant, and began to speak certain good words to him, and then opened that Breviary to read a prayer to him, and opening it, he opened where the Host was and when he saw it it was all liquefied and appeared bloody. And the Priest, seeing this, closed said Breviary again et iterum put it under his arm and said I will come back, because Communion does not want to be received without preparation, and so he returned to Siena and went to the Convent of Santo Agostino, where a learned man, Master Simon, was preaching, a Holy man, and told him what had happened. And the Preacher was prudent and had it brought and prepared an Altar in his cell and placed it there, and he absolved said Priest from such an error and coming to Perugia he gave the Convent that Page which was full of that liquid which looked like blood, and had a Tabernacle of Silver made for it and we still have it, and that Host he took to Cascia; and Frate Stephano of Perugia recounted this thing who recalled such a thing [and] when he died was 103 years old.[12]

The Master Simon mentioned is Blessed Simon Fidati of Cascia, O.S.A. (d. 1348), an eminent theologian and preacher.[13] The traditional date assigned to the event is 1330. Although the precise age of this account given by Frate Stephano is not known, its contemporaneity is corroborated by the Statutes of the Commune of Cascia, under the date 1387, entitled *De honore faciendo Reliquiae Corporis Christi*, in which the City Fathers

[10] The source for this account is the monograph by Dr. Adolfo Morini, *La Reliquia del "Corpus Christi" di Cascia. Storia e Documenti*, etc. Firenze, 1930. It is vol. XX in the *Biblioteca Agostiniana.*

[11] So the Latin version, Morini, *op. cit.*, p. 59: "inter Breviarii folia". The Italian reads: "in libro nel Breviario".

[12] Morini, *op. cit.*, pp. 1-2.

[13] See *Cath. Encyc.*, under "Simon of Cascia".

say that, " considering that in the Church of Saint Augustine there exists for veneration a relic of the . . . most holy Body of Christ, through the solicitude of the venerable doctor of worthy memory, Frater Simon of Cascia of the order of the Hermits of Saint Augustine . . . ," they therefore ordain that each year on the feast of Corpus Christi there shall be a public procession of the Relic followed by a solemn Mass, at which the attendance of the citizenry is compulsory.[14] This civic regulation was approved by Boniface IX by a brief of February 6, 1389, and thus pontifical approbation of the cultus was had from that year.[15] The same Pope gave further approbation in the Bull *Licet is de cuius* of January 10, 1401, granting an indulgence *instar Portiunculae* to those who, on the feast of Corpus Christi, should visit the Church of Sant'Agostino, " in which it is said there is a sheet [*carta*] miraculously stained with drops of the blood of Christ ", and there fulfil the requisite conditions.[16] Again, Gregory XII in the Bull *Immensa divinae largitatis* of June 7, 1408, granted other indulgences.[17]

We do not need to go into the disedifying dispute which sprang up towards the end of the 14th century between the Chapter of the Collegiate Church who thought *their* church should be the center of the Corpus Christi devotion, and the Hermits who rightly defended their procession as officially established. One thing which this altercation emphasized was that the Relic which was the center of the discussion was still extant; although actually much of the fervor of the devotion to it was lost in the process of the battle. But veneration of it still continued until post-Tridentine times. Then in 1571 Pietro de Lune, Bishop of Gaeta, came to Cascia on a reform-visitation by commission of the zealous Pope St. Pius V. When he found that the Augustinians of Sant'Agostino did not have any documents ready at hand to prove the cultus of the Reliquia to be authorized, he ordered that the veneration of it be discontinued until they were able to produce them for examination.[18] But at length the papers were submitted, and

[14] Morini, *op. cit.*, Document No. 2, pp. 61-62.

[15] *Ibid.*, p. 5, note 1.

[16] *Ibid.*, Document No. 3, pp. 63-65.

[17] *Ibid.*, Document No. 4, pp. 66-67.

[18] *Ibid.*, Document No. 9, p. 89.

on June 9, 1576, Cardinal Maffeo Barberini (the future Urban VIII) wrote to the Bishop of Spoleto authorizing the resumption of the devotion in the name of the Cardinalatial commission.[19] Unfortunately, however, the Chapter and the Hermits were still at loggerheads, so that at length, on July 16, 1646, the three-hundred year old procession was abandoned by episcopal order.[20]

But interest was renewed in the Relic after 1687. In that year an ecclesiastical commission from Perugia came to Cascia on an interesting mission. They brought with them the second of the two blood-stained parchments, which had been venerated at Perugia since Blessed Simon left it there, but for which they had no proper documentary authentication, to compare it with the other at Cascia. The theory was that if the imprints on the two folia matched, the Perugian tradition would be substantiated. The comparison took place September 17, 1687, and the official witnesses reached the unanimous conclusion that the two stains corresponded, with the exception that " the stain which is on the membrane which is preserved in the Church of Saint Augustine at Cascia is heavier, and like the principal material of the sacramental particle affixed to same membrane, than that which was found on the membrane obtained from said case [i. e. the Perugian reliquary], which appears to be only a stain of the same roundness and quality as the Particle . . ." [21] The interest aroused resulted, although not until 1718, in the complete restoration of the ancient procession by Episcopal edict.[22] Later Popes Innocent XIII, Clement XII and Pius VII connected rich spiritual favors with the revived observance.[23] The processions have continued ever since, although the upset condtions of the last century made it necessary to transfer the Relic, first temporarily, then permanently, to the Church of Santa Rita in Cascia.

Of late years the interest in it was again flagging. An attempt was made to revive it once more in connection with the sixth centenary of the event. A substantial result was the purchase of a new monstrance to enshrine it.

[19] *Ibid.*, Document No. 10, pp. 89-90.

[20] *Ibid.*, Document No. 12, pp. 94-95.

[21] *Ibid.*, Document No. 16, pp. 116-117.

[22] *Ibid.*, Document No. 22, pp. 136-139.

[23] *Ibid.*, Documents Nos. 28-29, pp. 150-152; 31, pp. 154-155.

Dr. Adolfo Morini records his impressions upon examining the Host in 1926. He says that it fits in well, in its general appearance, with the traditional descriptions. It is a heavy circle of dark, reddish-brown material, 40 millimeters in diameter, which under a magnifying-gless takes on a ruddier appearance and looks more like congealed blood. This fragment clings fast to a rectangular parchment sheet about 50 millimeters by 44 millimeters. In addition to the customary phenomena, Dr. Morini mentioned, simply as interesting items, two additional ones that have been observed. He himself found that the Relic, when held against a candle-light, presents a rather well-defined silhouette of Christ; and he found that others had noticed the same. The second item which he records is the observation made by the priest who has charge of the Reliquia that from time to time he has noticed a wave of sweet odor coming from the reliquary in which it is contained, comparable to that sometimes noticed in connection with the relics of Saint Rita of Cascia in the same Church.[24]

The Perennial Hosts of San Francesco, Siena.

The second Eucharistic wonder to be recorded is one of more recent date, that of the Miraculous Hosts of Siena, Italy, which have been preserved since 1730 in the Church of San Francesco in that city, and have as yet shown no signs of corruption.[25]

The story of the sacrilegious treatment of these Hosts can be summarized as follows.

It was probably during the traditional Sienese procession of Assumption-eve in 1730, in which all the Sienese used to join to take a large candle-offering to the Duomo in honor of the Virgin, the City's patroness, that the robbery took place. Some thieves found opportunity to break into the church of the Conventual Franciscans, San Francesco, and having managed to open the tabernacle, made off with the single ciborium therein contained, consecrated Hosts and all. The loss was not dis-

[24] *Ibid.*, pp. 51-54.

[25] The chief sources for this subject are Father Ruelli, O.S.A., *De Sacris Particulis Incorrupte Servatis*, 1917 (place?); and Father Albert Bettinger, *Story of the Sacred Particles*, &c. The latter is a translation printed in Siena, 1915, the translator being "An Irish Australian Lady". Since Father Ruelli's book is not at hand, I have used, in addition to Father Bettinger's, the article "The Miraculous Hosts of Siena", by Mary G. Chadwick, in *Cath. Hist. Review*, New Series, vol. II (1923), pp. 497-513, since she has based herself chiefly on Ruelli.

covered until next morning, when the celebrant of an early Mass opened the tabernacle to distribute Communion. When the news of this disaster spread, the festal joy of the city was turned to sorrow, and Alessandro Zondadari, the Archbishop of Siena, proclaimed the day one of public fast and prayer, in reparation for the sacrilege committed and in petition for the discovery of the Hosts. The petition was granted two days later. On the morning of the 17th, in the Church of Our Lady of Provenzano in Siena, a young altar-boy, moving about the building while Mass was going on, knelt on an isolated prie-dieu for the Consecration. The prie-dieu was one of a type familiar in Italy, with a coin-box for donations let into the rather large and deep arm-rest. As the lad bowed his head he noticed something white through the coin-slot, and as soon as possible reported the fact to the sacristan. The Sacristan, more than suspecting that the Hosts were what he had seen, saw to it that the Archbishop was informed. The Archbishop sent the Vicar-General as his delegate. When the Vicar-General arrived, and many other prominent clerics and laymen had gathered in the Church, and official witness had been appointed from among them, the box was solemnly and carefully opened. There, amid the coins and dust and cobwebs were found 348 hosts and six fragments. These were quickly shown to be approximately the same number as would have been in the ciborium stolen from San Francesco. The Sacristan had kept count. And it was also possible to identify their form and embossing as produced by the iron always used to bake the breads for the Franciscan Church. The Hosts were therefore placed on exposition all the next day, August 18th, and in the evening of the same day, the Archbishop carried them back in procession to San Francesco. The silken veil of the stolen ciborium and the cross wrenched from its cover were later found in one of the streets of Siena.

The Hosts were thereafter wrapped in a corporal, and laid in the lower tabernacle of the high altar of San Francesco. That they were so treated is probably owing to the poverty of the community: a new ciborium was not within their means. Later this corporal was placed in a wooden box lined with colored paper, described as a " relic-box ", and placed in the upper tabernacle sometime after 1755. The intermediate period, 1730-1780 is a mysterious one. Not that there is any mystery about

the Hosts being kept apart, so long as they were kept; but why they were kept at all is puzzling. Some were evidently distributed in Communion; why not all of them? It must have been because the strong desire of the people to do reparation to them first urged the Fathers to segregate the Hosts from the other newly consecrated Particles, and then caused them to bring them forth for annual exposition. When this had gone on for some time, it must have become evident that there was something rather extraordinary about their preservation.

By 1780 the case was a clear one. In that year Fra Giovanni Carlo Vipera, Minister General of the Friars Minor Conventual, made his visitation to the Convent and Church of San Francesco; and having but lately been made aware of the existence of the Hosts, he made a careful examination of them. The result was an ordinance dated April 14, 1780. In this, he declared with conviction, " we have recognized as a real prodigy the fact of their being preserved without any change, during the long lapse of fifty years." To guarantee their proper care, he ordered that a ciborium be made for them,[26] that they be kept under three locks, the keys to which were to be kept by three separate friars, that none should distribute any of them as Communion without permission from the Provincial, and that the Provincials themselves should examine and count the Hosts on their subsequent visitations.

These injunctions were carefully followed by the Provincials from 1780 to 1787 inclusive. Then in 1789, by order of Grand Duke Leopold of Tuscany, the visitation was entrusted to the Archbishop of Siena. Tiberio Borghese, the then Archbishop performed that duty the same year. During the course of it he subjected the Hosts to a careful scrutiny in the presence of witnesses, and declared he found them to be " firm, bright and fresh as if they had been but lately baked ".[27] He had them placed in a special ciborium with a convex glass in the top through which they could be seen, and this he bound on with two silken cords sealed with his seal. In 1799, Antonio Cardinal Zondadari,

[26] The ordinance is given, in English, in Bettinger, pp. 25-26. The fulfilment of this order offers a puzzle at present insoluble. Miss Chadwick, citing Ruelli, Document IV, speaks of the Friars ordering a ciborium paid for by Florentine alms (p. 506). But Bettinger says that the examiners of 1749 (*lege* 1789) found the Hosts in a pall-covered chalice (p. 30). This is again contradicted on p. 53, where the chalice is said to have been utilized *before* 1780.

[27] Translated from a quotation from the Minutes, Bettinger, p. 30, f. n. 2.

Archbishop of Siena, conducted another such examination. When the seals had been found intact, each of the Hosts was carefully inspected with magnifying glasses by the Archbishop and other chosen witnesses, who included theologians, physicists and even bakers. The witnesses testified: " We discovered that said Particles are firm, shiny on the surface as fresh-made hosts are wont to be, although they are a little dark in color; they are free from odor and are pleasing to the taste ".[28] In 1815, the glass cover of the ciborium was accidentally broken, so the Archbishop, the same Cardinal Zondadari, took advantage of the opportunity to carry out another examination in the presence of many of the same witnesses as had served in 1799. Again in 1854 Archbishop Giuseppe Mancini, wishing to determine the condition of the Hosts, ordered an investigation and appointed certain priests to conduct it. After the seals had been verified as those of 1815, and two of the priests had consumed, each of them, one whole Host and some pieces, the remainder were carefully studied by candle-light. The Minutes of this examination were in harmony with all the others quoted above: " We were surprised at the appearance of the said Sacred Particles, their color, clearness and shape being so well preserved as really to partake of the nature of a prodigy ".[29] The Hosts were then replaced and resealed.

There was no further examination until 1914. In that year the Archbishop of Siena, Monsig. Prospero Scaccia, having conceived the desire to have an account of the miracle presented at the Eucharistic Congress at Lourdes, decided to authorize a thoroughly scientific investigation. Besides himself and several important members of the diocesan and regular clergy as official witnesses, there were the following scientists and men of learning asked to participate: Dr. Luigi Simonetta, Professor of Hygiene, University of Siena; Dr. Siro Grimaldi, Professor of Chemical Bromatology; Dr. Carlo Raimondi, Professor of Materia Medica and Pharmacology, University of Siena; Professor Giuseppe Toniolo, University of Pisa; Dr. Mansueto Delaini, Assistant in the University of Siena Physics Laboratory; and Messrs. Elia Coli, Ettore Barbi, and Dante Sapori, pharma-

[28] Translated from an extract from the Minutes of 1799. Bettinger, p. 33, f. n. 3.

[29] Bettinger, pp. 34-35.

ceutical chemists. All were obliged to take an oath before the process began. The Archibishp then celebrated Mass. After the Consecration, the ciborium with the miraculous Hosts was brought to the altar, its seals were identified, and it was opened. The Archbishop, after his own Communion, and after he had distributed two freshly-consecrated Hosts to Professors Toniolo and Delaini, partook of one of the ancient Hosts and communicated the same two Professors with two others. After Mass, the examination was conducted. The Particles were scrutinized by electric light and with magnifying glasses, and all took note of their perfectly fresh appearance. Then a large fragment of a Host was placed in a small glass plate, and when distilled water was poured in, it was found to soften and swell somewhat according to the manner of wheaten bread. A little litmus, added to the water thus used, produced a pale rose color evidencing a slight acid reaction. Another fragment was placed on a platinum plate and touched with a few drops of iodine solution; the reaction was the production of a deep blue color, a reaction typical of starch. Then after two more of the Hosts had been consumed, one by Father Bettinger, the other by Professor Grimaldi, the remaining Particles were counted, found to be now 228 in number, and sealed back in the same ciborium. The official statement of the Commission read as follows: "The mission confided to us was the following: 1st. To determine whether the sacred Particles really consisted of unleavened bread. 2nd. To determine whether the same sacred Particles were or were not in a state of normal preservation, and what changes they had undergone if any". To these questions the members replied: "In conclusion, we reply to these inquiries: 1st. The Particles—to judge from the sample subjected to examination —are really composed of a paste containing starch. 2nd. The Particles themselves are in a good state of preservation. Finally, be it noted that all acts requiring the handling of the Hosts were performed by His Excellency the Archbishop and another priest". In addition to this, the Minutes added: "Three members of our commission who . . . received Holy Communion this morning, first with a Particle of recent confection and then with a Particle from these ancient Hosts, declare they noted in the second the natural flavor of coarse wheaten flour, and a greater

resistance to salivary moistening and swallowing than in the case of the first Particle ".[30]

The Hosts were allowed to remain in this ciborium for over a decade more. Then, about the time of the second centenary of the sacrilege—the exact date is not at hand—they were placed in a new vessel of monstrance-form, whose central portion is an upright cylinder of glass which allows the spectator to see the Hosts. They are still kept in the Church of San Francesco where they are given the same mode of worship as Eucharistic species of more recent consecration: a practice which is entirely in keeping with the doctrine of the permanence of the Real Presence. The present writer examined them there rather closely in April 1936. They appear fresh and firm, although they have a delicate yellow tone. The Minutes of 1914 had explained this fact as follows: " . . . their pale straw-color is due to the common grade of flour used, to which must also be attributed the quite noticeable taste of peasant-bread, whose bran is clearly visible under magnifying-glasses ".[31] The thought which occurs to the observer most insistently, perhaps, is that the preservation of these Hosts is not impossibly the effect of natural causes. But an anonymous chemist who was at the Investigation of 1914 is quoted by Father Bettinger in answer to this unuttered conjecture. He says that natural preservation is certainly possible, for centuries, indeed; but only if all germs of fermentation and corruption are excluded. Practically speaking that requires that hosts be baked at a temperature of 200° centigrade to kill the spores of fermentation in the dough itself; that they then be placed in a sterilized metal box, self-closing and hermetically sealed. Only thus can conservation be guaranteed, because only thus will the breads be isolated from the causes of corruption. It is easy to see that these precautions, if not indeed impossible, are certainly not customary. In the case of the Sienese Hosts such requirements were notoriously lacking. The original breads were probably not baked at a temperature of even 100° centigrade; they were cut by hand and placed by

[30] Quotations translated from the Italian text (those of the translator are sometimes inexact), given in extract in Bettinger, p. 42, footnotes 1, 2, 3. We need not tax this lay committee too much for the lack of theological finesse in their statements.

[31] Bettinger, p. 55, f. n. 1.

hand in the ciborium for consecration. They were stolen, once consecrated, mishandled by the thieves, and forced by hand into a coin-box, where for two days they remained exposed to dirty coins, cobwebs, dust, most fruitful carriers of germs. Even after that, they were kept in a corporal, anything but air-tight; in a lightly covered chalice; in a ciborium with a glass-top not securely fixed. Consequently the Sienese Hosts not only lacked the aseptic requirements for natural preservation; but it may safely be said of them that no such Particles have ever been so long or so openly exposed to the agents which would normally have effected their corruption.

ROBERT F. MCNAMARA.

Rochester, New York.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

Officium de Indulgentiis.

DURING THE PRESENT WAR, THE BROWN SCAPULAR MAY BE MADE OF MATERIAL OTHER THAN WOOL.

Beatissime Pater,

Procurator Generalis Ordinis Carmelitarum A. O. ad pedes Sanctitatis Tuae provolutus, humiliter petit: 1) ut Religiosi necnon Moniales ac Tertiarii Regulares praedicti Ordinis Indulgentias sibi concessas acquirere valeant, quamvis vestem induant non ex lana confectam; 2) ut christifideles, Tertio Ordini saeculari Carmelitarum et Confraternitati B. Mariae Virginis de Monte Carmelo adsciti, lucrari possint Indulgentias proprio adnexas scapulari, quamvis hoc non ex lana confectum sit; 3) ut sanatio tribuatur omnibus defectuum, qui in erectione Tertii Ordinis et Confraternitatis B. Mariae Virginis de Monte Carmelo necnon in admissione fidelium ad praedicta sodalitia et ad eiusdem Deiparae Virginis scapularis sodalitatem usque modo forte locum habuere, quique validitati earumdem erectionum et admissionum obstare possint. Et Deus, etc.

Die 27 februarii 1943.

SACRA PAENITENTIARIA APOSTOLICA, vi facultatum a SSmo D.N.PIO Pp. XII sibi tributarum, benigne annuit pro gratia iuxta preces. Praesentibus, quoad I. et 2., durante hoc bello tantum valituris. Contrariis non obstantibus quibuslibet.

N. CARD. CANALI,
Paenit.us Maior.
S. LUZIO, Regens.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

NATURE AND GRACE IN ASCETICAL THEOLOGY.

The proper object of Ascetics is Christian perfection. More explicitly, it is the perfection of Christian life, because we consider Christian ascetic teaching in action and in its results, rather than in theory only. It is necessary, therefore, to determine the nature of Christian life itself before speaking of its perfection.

We learn the true concept of Christian life from Catholic Dogma and Moral. This is the foundation upon which Christian perfection stands. Dogmatic or moral errors offer a defective basis incapable of supporting the lofty structure of Christian perfection. True asceticism and mysticism are found only where dogmatic and moral teaching are sound, namely in the Catholic Church. One of the most fundamental and far-reaching dogmas in the Christian religion is that of man's elevation to the supernatural order. Man was originally constituted in sanctity and justice (Gen. 3; Conc. Trid. Sess. V). This means that his human nature, created to the image of God, because of his spiritual and intellectual soul, was elevated to a much higher destiny through the infusion of sanctifying grace, a destiny entirely beyond and above the reach of all human power and human merit unaided by grace. The grace of God thus gave to His human image a divine likeness. This was the eternal plan of Divine Providence, a plan solemnly revealed in the act of man's creation: "Let us make man to our image and likeness" (Gen. 1, 26). Original sin did not nullify man's elevation to the supernatural order, because of our Divine Redeemer; but grace was lost and the divine likeness in man's soul was dimmed. He remained an image of God according to his nature and the

natural order, but in the supernatural order that image did not resemble God any longer. Man became an image that had lost all its likeness. The divine light was extinguished in his eyes because the divine spark was gone from his soul. In the eyes of God man became a strange creature; He did not recognize His image in man any more. When man, the masterpiece of creation, made his first appearance on earth, all creatures felt that God was in him and they feared and obeyed him, who was made to the image and likeness of God. But all creatures became either indifferent or hostile to man the day he lost God's grace and resemblance; he became a strange creature to them also. No longer a king but a servant of sin (Rom. 6, 20), the child of wrath (Eph. 2, 3) under the power of the devil and death, man discovered that this earth was no longer a paradise, no longer his home, but a place of exile, a valley of tears. His human nature, it is true, was not changed through sin; but it was stripped of all the supernatural and preternatural gifts and somewhat wounded and bruised in the soul's faculties. His mind was still there, and so were his will and his freedom, which he had so fearfully, so fatally abused. But he found that his mind was hedged in by ignorance and threatened by error; concupiscence and fear made the choice between good and evil often very difficult. Nature had not been changed; man was still destined for a supernatural order, but he was deprived of all the means of attaining it. The supernatural order consists essentially in the Beatific Vision and the possession of God in heaven. Man is by nature not equipped for such a goal; something divine must be added to his nature, a God-like principle of life must be grafted on to his natural life and so make it capable of performing godlike, supernatural actions. Through these actions performed here on earth, he will merit a supernatural reward after death. It was God's goodness that elevated man to a supernatural order; it was God's infinite mercy that restored to man the necessary grace to attain his supernatural goal after he had lost it through sin. In this act of mercy a satisfaction to Divine Justice was offered by the sacrifice of the God-Man. He came not only to satisfy Divine Justice for our sins, but also to teach us by word and especially by His example the path of virtue and perfection. He is the divine model for all those who strive after Christian perfection.

Human nature was created by God and it was found to be "very good", like all other created things (Gen. 1, 31). The natural, essential goodness of human nature was not destroyed by original sin. False asceticism was one of the earliest heretical manifestations condemned by the Church, because it was based on the assumption that matter, and consequently our body, was evil. Such were the *Encratites* (the "self-controlled") at the end of the first century. Of this sect St. Irenaeus writes: "Arising from Saturninus and Marcion, those who are called Encratites preached against marriage, thus setting aside the creation of God from the beginning, and indirectly blaming Him who made the male and the female for the propagation of the human race. Some of those that are among them have also introduced abstinence from meat, thus proving themselves ungrateful to God, who made all things" (Adver. Haer., 1, 28).

The same heretical opinion was held by the *Gnostics* during the first three centuries of Christianity. According to them, all matter was a corruption of the divine; existence itself was an evil to be overcome by knowledge: γνῶσις. The *Manichaeans* of the third century went a step further. They admitted a metaphysical and religious dualism. They saw two eternal principles: God, the principle of all good, and matter, the cause of all evil. The human body, according to them, was the work of the supreme evil principle; its propagation through marriage was a crime. Similar ideas and principles were held by *Albigensians* and *Catharists* of the twelfth and thirteenth centuries. All flesh is in itself evil, they said; all spirit good. They even went so far as to encourage suicide.

Martin Luther considered human nature radically corrupted by original sin, so that justification by grace was something merely extrinsic, by imputation only, nature itself remaining hopelessly corrupted as before. This opinion is not only pessimistic but heretical. The opposite extreme is to be found in *Pelagianism,* which is over-optimistic regarding the goodness of human nature. It denied the existence of original sin and the necessity of divine grace, making human nature self-sufficient for salvation. This doctrine was condemned as heretical in 416. Between these two extremes we find the Catholic doctrine of the true condition of human nature after its fall and of the necessity of divine grace for salvation and sanctification.

In the plan of Divine Providence, human nature was to be aided and assisted by the sublime gifts of the preternatural and supernatural order. When they were lost, even though human nature was not essentially changed, its condition was worsened with respect to both body and soul (Conc. Trid., Sess. V, c. 1). Although the supernatural graces were fully restored to man through Christ, the preternatural gifts of integrity or immunity from inordinate concupiscence and from ignorance, the gifts of impassibility and immortality were not restored. The way of life became steep and narrow. The life of the just became a constant struggle against internal and external obstacles in the effort to subject his lower nature to his reason and his reason to God. After original sin, man's nature remains essentially good but contains much that is unruly and must be mortified, much that is imperfect and must be perfected. Nature must not be destroyed but transformed, perfected. This, then, is the work of divine grace, and this is exactly the principle of St. Thomas: " Grace perfects nature and does not destroy it " (Summa Th., I, q. a. 8 ad 2um).

Divine grace is a " participation in the divine nature " (I, II, q. 110, a. 3). Through grace we actually become " partakers of the divine nature " (2 Petr., 1, 4), consequently we participate really and formally in the life and in the work of God, because nature is the ultimate principle of life and operation. Through grace we are reborn to a new life, we are " born of God " (Joh., 1, 13), and we become God's adoptive children and co-heirs with Christ: " You have received the spirit of adoption of sons whereby we cry, Abba, Father " (Rom., 8, 15).

This is the supernatural life to which our human nature is elevated. Just as in natural life we distinguish a remote and a proximate principle of operation—the first being nature itself, the second our various faculties—so in supernatural life grace itself is the remote principle, and the infused virtues and gifts are the proximate principle of supernatural operation. Early in spiritual life we act more according to infused virtues; later on, especially when we have reached the unitive way, we act more under the guidance and inspiration of the Holy Ghost, in a more superhuman way, in virtue of the infused gifts.

In Ascetical Theology, the entire treatise *De Gratia* must be presupposed; the few notions about grace that have been re-

viewed here have the purpose of demonstrating the difference and the relation between the natural and the supernatural in the life of a Christian.

We owe this supernatural life to the Savior of mankind. With the parable of the good shepherd he has told us of his tender care for his sheep, that he came to this world " That they may have life, and may have it more abundantly " (Joh., 10, 10). The life of grace and the life of glory are meant here, because the natural life man already enjoyed. St. John Chrysostom, commenting on the Greek text of this passage, says: " I am come that they might have life, and that they *might have more* (Περισσὸν ἔχωσι).—And what is " more " than life, tell me? The kingdom of heaven. But He does not as yet say so, but dwells on the name of " life ", which was known to them " (Hom. 59 in St. John).

Christian life here on earth is nothing but man's natural life purged of sin, original and individual, aided, perfected and elevated by divine grace, and destined to a supernatural end. Christian life does not mean the death of our natural aspirations. Grace does not take the place of nature, as if nature did not exist any longer. This would be *exaggerated supernaturalism* leading to all the follies of false mysticism. Instead of eliminating what is naturally good in the " natural ", we must elevate it to the supernatural and sanctify it, otherwise life itself will become an impossibility and a crime, and we are right back among the old heresies of the Manichaeans and Albigensians. Of our blessed Savior Isaias said: " The bruised reed he shall not break, and smoking flax he shall not quench " (Is., 42, 4). Our poor fallen nature was the " bruised reed "; He was very careful not to break it but offered it the support of His grace that it might acquire new life, grow strong and be more than itself again.

It is a doctrine condemned by the Church many times in the past, to affirm that whatever man does without the assistance of divine grace, or without referring the action to the supernatural end, is a sin. Martin Luther asserted that, after the fall, man's free will exists only as a mere title, and, therefore, he sins grievously even while doing the best that he can according to his nature. This doctrine is contained in the 36th. of his con-

demned propositions (Denz. 776). It was condemned with the others by Pope Leo X in 1520.

Michael du Bay asserted that our free will, without the help of divine grace can do nothing but sin, and, therefore, all the actions of the infidels are sinful and the virtues of philosophers are nothing but vices. These errors were condemned by Pope St. Pius V in 1567 (Denz., 1025, 1027). Similar errors were repeated by the Jansenists: "It is a necessity for the infidel to sin in whatever he does", and they were condemned by Alexander the VIII in 1690 (Denz., 1298). Shortly after this condemnation, P. Quesnel repeated more or less the same error and was condemned by Clement XI in 1713 (Denz., 1351 sqq.).

If we cannot say that an infidel, without the help of divine grace, commits sin in whatever he does, how much less can we say that of the faithful Christian in the state of sanctifying grace, sins when he seeks an innocent natural relaxation, such as taking a walk, playing the piano, etc., without referring it to the supernatural end? Such a man may give alms out of natural pity for the unfortunate; should we call such action a sin? Certainly not.

We are not advocating any neglect of a supernatural intention in whatever we do, nor are we unaware of St. Paul's advice: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him" (Col., 3, 17); this is the ideal Christian practice and it implies some degree of Christian perfection. But we are set against the method of calling sinful everything that is not perfect. There is a great deal of goodness between perfection and imperfection. A wrong conscience has never been a dependable guide to perfection, and a conscience based on principles of exaggerated and misinterpreted supernaturalism cannot be called right.

There are actions that are naturally good without being supernatural and such actions can be performed even by infidels: "The Gentiles, who have no law, do by nature those things that are of the law, these having not the law, are a law to themselves" (Rom. 2, 14).

"There is a love that is divine [namely, supernatural] and another that is human [purely human]; human love may be licit or illicit . . . Licit is the human love with which a man loves

his own wife, illicit that love with which a harlot or another man's wife is loved . . . You ought to have this kind of licit love: it is merely human, but, as I said, it is licit. And it is not only licit in the sense that it may be permitted, but so that its absence is considered reprehensible. You are allowed to love with human love your own wives, your children, your friends, your fellow-citizens . . . But you understand that this kind of love can be found even among sinners, pagans, Jews, heretics" (*St. Augustine,* Serm. 349, 1, 2). Here, according to St. Augustine, we have purely human actions, of a most common occurrence and a most profound nature, which are not only lawful but so essential to our life that their absence would be considered reprehensible in both saints and sinners.

"However, that we may not seem to be contentious, let us grant that there are people that live right among the pagans" (*St. John Chrysost.,* Hom. 28 in St. Joh.).

According to Sacred Scripture and the Fathers, therefore, there are human actions that are naturally good, although not deserving of a supernatural reward. Such actions are not to be called imperfections or sins. But a Christian who neglects to elevate such actions to the supernatural order misses the opportunity of acquiring supernatural merits through them. If this may be called imperfection on his part, the nature of those actions is not changed by his forgetfulness.

While stressing the necessity of the supernatural, we should not forget that nature was God's first revelation to man, and that all of it is one stupendous work written by God and telling man of His wisdom, power, goodness, beauty and glory. In Saints like St. Francis of Assisi, nature and grace were wed in a most happy union. A wondrous harmony resulted from the fact that they had learned to avoid and to check all that is unruly and discordant in nature, a harmony reminiscent of the happy days of the garden of Eden before the fall. If we strive to harmonize all that is good and beautiful in our human nature and in nature around us with divine grace and the supernatural order, the way of Christian perfection will be easier and safer. It will be freed of all the gloom that Jensenists and false rigorists of all ages have cast upon it. Asceticism does not mean joylessness and true virtue has nothing to do with sadness and gloom. The life of a good Christian, no matter what his voca-

tion may be, is service to God. Gladness must be written on the countenance of God's servants, be they Angels or men: "Sing joyfully to God, all the earth: serve ye the Lord with gladness" (Psalm 99, 1).

PASCAL P. PARENTE, S.T.D., Ph.D.
Catholic University of America.

MIRACLES OF LIQUEFACTION.

Various theories, ranging from deception to psychic force have been advanced as possible explanations of extraordinary phenomena in connection with the blood relics of certain canonized Saints. Of these latter the best known in this regard are two Martyrs, Saint Januarius and Saint Pantaleone, whose blood is venerated in Southern Italy, at Naples and Ravello respectively.

Saint Januarius, who occupied the episcopal see of Beneventum, not far from Naples, suffered martyrdom at Pozzuoli about the beginning of the 4th century A. D., during one of the Diocletian persecutions.

The collection of relics of a martyrs' blood was an ancient custom in early Christian times, and the discovery of an ampulla in the sepulchre of the catacombs constitutes *prima facie* evidence of martyrdom. This doubtless was the case with the relic of Saint Januarius now enshrined in the Chapel of the Tresoro, Naples Cathedral, enclosed in a reliquary of great value.

The first recorded mention of this miracle is contained in a Vatican MS. of 1388 which reads:

> Die XVII Augusti facta fuit magna processio propter miraculum quod ostendit Dnus Noster Jesus X^tus^ de sanguine beati Januarii quod erat in pulla, ut tunc erat liquefactum tanquam si in eo die exisset de corpore beati Januarii.

Aeneas Silvius Piccolomini, subsequently raised to the pontifical throne as Pope Pius II, formerly ambassador to Naples, in 1456, speaks of it as a fact of immemorial antiquity. During the Spanish occupation of Naples, a portion of the contents of the smaller ampulla was sent to Madrid where it is preserved in the Treasury of the Chapel Royal in that city.

The reliquary enshrining the two Naples ampullae is located in a metal-lined recess cut out of the wall at the rear of the High Altar in the Duomo. The safe has four differing locks. Two of the keys are retained by the archbishop, the remaining two being in the custody of the Syndic. To open the safe all keys are needed. It contains two shelves, on one of which is placed the saint's head, whilst the ampullae containing his blood repose on the other.

These are enclosed in a reliquary composed of two flat sheets of glass between which they are set so as to be immovable, the whole being secured by a metal band. The base forms a handle.

This relic is exposed for public veneration three times annually on the first Saturday of May, on 19 September, the saint's feast day, on these two for an octave, and on 16 December, the feast of his patronage, commemorating also the deliverance of the city from a devastating flood of liquid lava erupted by Vesuvius in 1631. On this last date liquefaction does not usually occur, although it does on occasion.

The ceremonies of May and September commence at noon, two separate processions making their way to the Church of Santa Chiara. With the first is borne the head of Saint Januarius enclosed in a silver bust. The second cortège of great length and magnificence headed by the Cardinal Archbishop of Naples in *cappa magna* attended by a host of clergy, religious and secular, escorts the Reliquary carried beneath a canopy. On arrival at the church the two relics are placed contiguously on the high altar whilst lengthy liturgical prayers are intoned.

These petitions are interspersed with cries in the Neapolitan dialect by a crowd of women known as the *parenti di San Gennaro*. These are members of a close corporation belonging to the poorer class, their office descending from mother to daughter. Finally the canon in charge, taking the reliquary, passes to and fro along the altar rails inverting it from time to time, the contents of the two ampullae, one of which is smaller than the other, being a solid mass of a dark opaque substance. After some minutes liquefaction usually takes place, sometimes slowly, at times instanteously. The colour when liquefied is of dark wine red. The larger phial at first half full becomes practically filled. It remains in a liquid state until the conclusion of the octave,

when it is replaced in the safe where it solidifies, remaining solid until the September feast.

None of those many solutions suggested can incontrovertibly explain the phenomenon which in the first place absolutely contradicts all known laws of fusion. In the case of Saint Januarius liquefaction takes place at a temperature varying from 66.9 to 86 degrees Fahrenheit. In point of time taken for fusion to occur there is a variation of two minutes to forty-one. On January 1st, 1662, indeed, the whole mass liquefied entirely, directly the relic was placed on the altar.

Setting aside a suggestion of fraud or deception, which may be dismissed without comment, the most obviously possible explanation is that of heat. It should be remarked that Italian churches are known for their coolness even in high summer, whilst in the month of December when liquefaction has occasionally taken place, their temperature is almost arctic.

Even excessive heat applied to the reliquary has been known to have no effect, for when in 1870 and again in 1880 a goldsmith was called in to rectify a bend in the metal mounting and great heat had to be applied, the contents of the ampullae remained absolutely unaffected.

An argument adduced that light might cause the fusion has no evidence to support it. The relic is known to liquefy in the darkness of the " tabernacle ", and even in the light of hundreds of lighted tapers during veneration it has been known to solidify.

There remains the more than doubtful theory of a psychic force which is directed on the relic by the collective devotion and expectancy of a large number of individuals. In the case of a similar liquefaction, the blood of Saint Pantaleone, the miracle has taken place when the church in which it occurred was entirely empty and only four persons were present in a small chamber where the relic is preserved. It may be remarked that " psychic " causes have in other cases been invoked as an explanation of the unexplainable. The appearance, noted by many persons, of blood issuing from the Five Wounds depicted on the great Crucifix at Limpias near Bilbao in Spain has been attributed by some to " collective hypnotism "! In fact it may be definitely postulated that in these cases of liquefaction all physical laws are contradicted.

As regards the contents of the St. Januarius ampullae a spectroscopic examination has practically certainly revealed that they constitute blood.

The martyrdom of Saint Januarius is believed to have taken place at Pozzuoli. On a stone forming part of the wall of the ancient Capuchin church there appear certain brownish marks or stains. The legend inscribed on a tablet in the church tells us that a pious woman called Eusebia stood by the martyr's side when decapitation took place and collected some of his blood, thereafter wiping her hands on this stone. An extraordinary feature of these marks or stains is that they are seen to change colour on the occasion of the May and September feasts of Saint Januarius.

This phenomenon was moreover seen to occur at the same hour on 17 May, 1926, that the relic at Naples unexpectedly liquefied after the octave of his feast. There is nothing in the composition of the stone that can account for these stains and there exists no physical reason for their change in colour. Those parts already of a reddish tint assume a brighter hue whilst the marks normally grey become red. Obviously neither light nor heat can account for this reddening of the stone, but the fact of this temporary change of colour has been long established as beyond doubt.

St. Pantaleone.

In the former Cathedral church of Ravello in Southern Italy reposes the relic believed to be a portion of the blood of Saint Pantaleone, a layman beheaded at Nicomedia on the Asiatic shore of the Sea of Marmora, during what is known as the tenth persecution of the Emperor Diocletian, shortly after the beginning of the fourth century. From his severed neck it is said, milk poured forth as well as blood, a portion of both being gathered up by a bystander, together with some of the dust they fell on.

Originally preserved in the city of Nicomedia, the relic was transferred to Constantinople whence in the twelfth century it was translated to Ravello. A small portion of the Ravello relic is venerated at Vallo della Lucania and also in Madrid. It may be of interest to state that whereas the Madrid portion normally in a solid state, is known to liquefy, the relic at Vallo remains a translucent ruby liquid all the year round.

The dates of removal from Ravello are uncertain, but the fact that in 1617 a sentence of excommunication was threatened against any further subtraction from the original relic makes it more than probable that it has not been disturbed for more than three centuries and the coating of fine grey dust covering the ampulla in which the martyr's blood is contained is in itself a testimony in this connection.

Moreover, in contradistinction to the case of St. Januarius, the relic of St. Pantaleone at Ravello is never moved from the square aperture in the wall of the Blessed Sacrament Chapel in which the reliquary stands.

This aperture is lined throughout with bronze and a sheet of thick glass is let permanently into the woodwork in front and at the back. Thus when the relic is exposed to public veneration the reliquary can be seen clearly from both sides. Viewed from the rear the stratum of perfectly opaque dark substance which traditionally represents the actual sand dust and soil with which the blood was mixed on falling to the ground at the moment of decapitation, is clearly distinguishable at the base of the ampulla.

Immediately above is a stratum of milky appearance but quite opaque. Above this is a ribbon like line of blood perfectly opaque and dark brown in colour. A narrow strip suggests fat. At the top is an irregular line of very small dried-up bubbles. Certain splashes of a reddish brown on the inside of the ampulla suggest dried blood stains which become crimson when liquefaction occurs. From the front the milky substance is more distinctly visible, the layers of the different substances more observable, whilst from this point of vantage the opacity of the blood becomes more apparent.

The feature which undoubtedly will at once strike the observer is a long crack or fissure extending more or less diagonally right across the surface of the ampulla. Further there are clearly visible along the line of this fissure external stains projected from the surface presenting an appearance of solidified drops of sealing wax of a dark brownish red colour. The crack was caused as long ago as the year 1759; when a certain canon of the Cathedral, at a moment when the contents of the ampulla had liquefied, advanced the flame of a taper in order to show more clearly the colour and fluidity of the relic. It approached

too close to the vessel and caused a diagonal crack. Immediately the blood began to flow through the fissure thus caused.

The canon, naturally horrified at this occurrence, immediately besought the aid of the saint, promising a silver statuette in his honour should his prayer be granted. The flow of blood stopped at once, the portion already issued from the fissure remaining liquid but without dripping or dropping as should have been the case in the natural order of things. It retained its red colour until the end of the miracle of liquefaction when with the blood still in the ampulla it coagulated, reverting to the dark reddish brown of solidification.

A silver statuette which can be seen at the top of the reliquary testifies to the granting of the canon's prayer, and the immediate fulfilment of his vow. An inscription engraved on it records its sculpture from the devotion and at the expense of the canon named, with the date 1759 and the sculptor's name.

The extraordinary fact is that with the edges of the fissure as widely separated as they are the liquefied blood fails to flow freely through the crack.

Yet when the miracle of liquefaction annually takes place, it usually commences several days anterior to the Feast of St. Pantaleone, July 27th, and is complete on the evening of the vigil, or at the latest, the morning of his feast, the formerly coagulated drops on the exterior become wet but not the slightest flow issues from the open fissure.

Thus in the case of St. Pantaleone there remains an instance of a second miracle which it is impossible to explain away on natural or physical grounds.

JOSCELYNE LECHMERE.

Penzance, Worcestershire, England.

THESE ARE THE CONVERTS.

Reverend Brother Schnepp's most interesting statistical study of conversion, of which he wrote in the January issue of the ECCLESIASTICAL REVIEW, prompts the submission of a human-interest article on conversion. As the Reverend Brother titled his article with the question, " Who Are The Converts? ", so this article, suggested by his, is entitled " These Are The Converts."

These are the converts, the folks who so frequently, so mildly and yet so happily greet the priest, " I'm a convert."

" I'm a convert." That is the usual preface to many a good story. It may introduce the newspaper reporter who covered an annual Catholic pilgrimage to a local shrine, or the materialistic rationalist who was challenged to get his knowledge of the Catholic Church from Catholic authorities—and then again challenged to make an experiment in prayer. It may be the way a chap starts to say he happened to meet a priest . . . or he watched with interested curiosity priests ministering at some disaster like the recent Boston fire. It may open the story of the woman in the hospital ward who saw Holy Communion brought to Catholic patients, of the man who went to a Catholic church just for the ceremonies, of the young lady whose best friends among the girls were Catholics, or of the young man who liked a Catholic girl.

" I'm a convert." It is a simple statement of fact. Yet it always arrests attention. For it has the promise of a story of living, a story dramatically human and marvelously divine. It leads us to expect the pull of contrary forces, capped by a culminating climax. That is dramatic. That is human. It will show us in effect the guidance of grace. And that is the marvel of the divine. There may have been active opposition or unconscious indifference to truth. Something inconsequential or something tremendous may have happened. There is a gradual turning. And the very preface of the story becomes the conclusion—" I'm a convert."

The preface is always the same. But the story is always different. Each story of conversion is different with the difference of individuals set down in varied circumstances of life. This difference adds to interest and makes every story of conversion a new story.

The most interesting and inspiring conversion stories are not necessarily the stories of outstanding converts. Ordinary people have a way of being intensely human and powerfully attractive. The story of some unknown, therefore, may create the most interest and accomplish the most good. And so, here are the stories of a few converts.

Jewish Psychiatrist—He was a doctor, a psychiatrist lately arrived from Russia. He began his practice in Brooklyn.

Shortly thereafter he married his secretary, a local Catholic girl.

It was a mixed marriage—a Jewish psychiatrist and his Catholic secretary. There was only the Catholic ceremony, preceded by the well-known required promises.

That was more than fifteen years ago. In January of 1938 he learned of the Course of Instructions for Non-Catholics, conducted at centers throughout Brooklyn by the Diocesan Apostolate. He attended the opening session at the center nearest his home. Each succeeding week he was on hand, always alone . . . never announcing himself as a doctor . . . giving his name without his title . . . just another non-Catholic interested in the Catholic Church.

Toward the end of the Course he and the Center Director had a private chat. He detailed the history of his conversion. The indication of his profession was only incidental to that story.

His work as a psychiatrist, he informed the Director, had shown him that the human mind in many cases is out of line because the human soul is out of line. The need of supernatural religion thus was made clear to him.

He was assisted in his effort to identify the true supernatural religion by those whom he loves most—his wife and his children. His wife never preached the Catholic religion; she lived it. Her example impressed him deeply. His children, in accord with his promise, had been baptized Catholics. When they came of school age, they were sent to the parochial school. It was his habit to help the children with their home work, hearing their lessons and smoothing their difficulties. A regular part of the home work was the Catechism lesson. That Catechism interested him.

Of his own initiative he had come to the Instructions of the Diocesan Apostolate. He became convinced of the truth of the Catholic teaching. Under the influence of grace he accepted that truth. And he is today a Catholic.

It Just Happened—" It just happened." There is a familiar saying. Most often it is a feeble attempt to explain the unexplainable. Quite often it is a veiled description of the inscrutable ways of God. A story from life may illustrate.

It just happened that the present Mrs. K - - - felt a strong desire to go to church one evening during the Lenten Season of twenty years ago. She was a woman who for many years had

gone from one Protestant sect to another, and at one time even had become seriously interested in socialism. She started off for the church which she was then in the habit of attending.

It just happened the church was closed. She had mistaken the night for services there. Her own church dark, she still had the urge to attend church. She would walk until she would find a church having services.

It just happened that after many blocks she came to a Catholic church. Though prejudiced at the time, she walked in with the crowd.

It just happened that the course of sermons was on "The Divinity of the Catholic Church." She stayed to listen. She returned each succeeding week. After a time she found her way to the rectory of the Catholic church nearer her home. There she took a full course of instructions.

She writes, "It would be impossible to tell you how happy I have been in my faith for the twenty years since I made my First Confession. Each time it is my good fortune to be present at the Holy Sacrifice, I thank God for that privilege and also for having made me a Catholic."

Do you think that it *just* happened?

Convert-Priest—Some time ago a letter came from a priest out in Indiana. He opened up with the announcement, "Friend in Brooklyn sends me *The Tablet*, and I always look for news of the Brooklyn Apostolate. As an old Brooklynite, a convert since '08 and a priest, I rejoice that the Brooklyn Diocese is doing something in an organized way to reach out after the Other Sheep." Further on in that letter he commented, "Yes, let's have lots of conversion stories; they are always interesting and illustrate the truth of the old saying that God moves in mysterious ways to bring souls into His Church."

That comment prompted the thought that his own story should be mighty interesting. It would be the story of a man "in the Church" more than thirty years and a priest perhaps most of those years. Hurriedly the rest of the letter was scanned with anxious eyes. But the story wasn't there.

Finally the story came through. In response to some urging, this convert-priest wrote, "I'll tell you my story if it will be to any purpose or perhaps serve as an act of thanksgiving for the faith." And it is an interesting story he tells.

A member of the Protestant Episcopal Church until his twenty-fifth year, he tried to be a Catholic without being a Roman Catholic. Because of his dissatisfaction with the particular church attended by his family and, more perhaps, because of an interest in the High Church or Oxford Movement, he joined a very " high " Episcopalian church right here in Brooklyn. For a while he was satisfied, but " soon ", he says, "reason and common sense made me feel the absurdity of my position." For around the corner from his " high " church was a " low " which was the exact contradiction of the one he had joined. . . . and yet they were both under the same bishop. This unsettled him. He began to find it difficult " to practice the Catholic religion in a church which was essentially Protestant." With increasing difficulty he tried to explain to his friends how he was " Catholic but not Roman."

This convert-priest at that time had never met a priest, and he didn't want to either. A priest to him then was a strange being, and he feared to approach one. Regrettably the few Catholics with whom he was acquainted did little or nothing toward solving his doubt or answering his questions. Worse than that, they failed to impress him favorably. " I read," he writes, " pondered, and then looked for example—but I did not find it in the Catholics of my acquaintance."

Well, at least he was reading. He was reading Catholic books too. This reading, according to his own word, particularly the reading of history and more especially of the Reformation Period, convinced him that the Continuity Theory was false and Rome was right.

He had thought of entering the ministry, but had been too unsettled to begin the course necessary. Another young man belonging to the same church, who already had begun his preparation for the ministry, had been going to see one of the Paulist Fathers in New York. One evening this young man, later a convert and a priest likewise, took him along to meet the Paulist Father. That Paulist was the first priest he ever met. When he found himself favorably impressed, he labeled the particular Paulist an exception to the general run of Catholic priests. Later, however, he met others. They impressed him equally as well; and all of them were most kind to him. He was decided. He took instruction. And he was received into the Church in

the very parish where he had been born, the parish of St. Paul the Apostle, New York.

Besides receiving the gift of faith and the grace of conversion, this convert has been called to the priesthood. Most happy in his vocation, he is flooded with uncontained joy at the prospect of helping other non-Catholics into the Church or at the memory of bringing fallen-away Catholics back to the Church.

His is an interesting story, showing the interplay of the human and the divine.

He Had His Hobbies—There is a doctor here in Brooklyn who always has had his hobbies. Because he had his hobbies, today he has the one true Faith. He is a convert to the Catholic Church.

One of his hobbies has been the study of beauty as expressed in paintings and sculpturings. He has spent countless hours in the museums and galleries of a good portion of the world. The more he engaged in this hobby, the more deeply interested he became in the picturization of the teachings of Christianity under the direction of the Church. " The more I studied these productions," he says now, " the deeper my conviction became that the Catholic Church had put more beauty into the world by this means than any other organization in the world, or, in fact, than all combined."

The doctor's interest in the beauty of paintings and sculpturing brought him eventually to a study of the philosophy of St. Augustine, who had pointed out that the object of beauty is to portray the divine illumination of God. His studies of the aesthetic teachings of St. Augustine led him into the study of scholastic teachings.

" The final influence of the picture hobby," he recalls, " came after visiting cathedrals and museums in Germany, Poland, Switzerland, France and Italy. My last days in Italy so impressed me that as I walked up the gangplank to the boat I decided that the Protestant concept of the Catholic Church could not be other than wrong. My mind was deeply convinced that a great breadth of vision was behind all the attempts of the Church to produce a highly developed ethical sense in people through the media of painting and sculpturing."

Painting, sculpturing and architecture, studied in relation to Christian doctrine, were influencing markedly this doctor's thinking. Soon one of his hobbies had led to another. From

the study of beauty as found in paintings and sculpturings he turned to the study of history. He studied history, particularly the history of the Inquisition, from 1935 to 1939. As his old hobby of studying painting and sculpturing had brought him to an appreciation of beauty, so his new hobby made him appreciate truth. And in 1939 he began to take formal instructions in the Catholic Faith.

This convert-physician, whose practice is in a busy section of the city has traveled a long road to the Catholic Church—from 1909 to 1939. But he had his hobbies; and his hobbies brought him through. Looking back, he makes this observation—"He who starts out to seek honestly either truth or beauty will land eventually in the fertile folds of the Catholic Church which is rich in hallowed treasures of both, as expressed in divinely illumined art, literature, philosophy and music."

That same doctor once said, "At no time along the way did any Catholic offer any help. In fact, generally they were reluctant to even discuss their concepts with me. My first actual contact with a Catholic teacher was at my own request to the Paulist Fathers. Many Catholics with whom I talked in those years seemed to think that the discussion of religion was a premise for an argument. The idea that every Catholic should be a teacher did not seem to be prevalent."

This doctor became interested in the Catholic Church in 1909. It was 1939 when he came into the Church after traveling a circuitous route. One may wonder whether he would have been so long in coming if some Catholic had helped.

Before Conversion—Converts usually tell their stories after their conversion. But Miss X, at the request of a priest, told hers before conversion.

Before conversion this young woman said, "I, still a non-Catholic, love the Catholic Church and know that I must become a Catholic."

Making an apt comparison, she summed her search for truth in this way—"If truth can be thought of as a huge jigsaw puzzle, then during the past I have been picking up little pieces of the truth. I was having difficulty putting them together, but I was struggling to make them fit as a guide to a good life. In the Catholic Church I have found the whole picture. All my pieces fit into Her. In Her they are completed."

Born into a good New England Congregationalist family, Miss X from earliest childhood attended church every Sunday morning. She received some religious instruction at home, and some at Sunday School. She was sent to a Protestant Episcopal School, where she says, " we were given little religious instruction, though we had a course in the Bible each year. So many sects were allowed to send children to the school that any definite doctrinal teaching would have upset many. And so, I learned to think that there are no fundamental differences between churches."

Her early training brought her to a belief in God the Father Almighty, Who loves all His children equally and to Whom she could speak in prayer. She believed Jesus to be at least the greatest man who ever lived, the only man to live a perfect life. She was convinced that it was absolutely necessary for her to work to bring about the kingdom of Christ. She measured her own life in terms of His. She was trying to be a good Christian.

Gradually, however, it became clear to her that " Protestant activity is a losing game." As she says even now, " By no means all Protestants believe it important to go to church regularly; and the churches seem to make no special point of it. I noticed that. And I noticed that Sunday School was poorly attended, was taught by well-meaning but often incompetent teachers. But I never blamed Protestantism. I thought that all that was required was a greater dedication on the part of the members. In that spirit I worked hard for the cause of Protestantism."

At the non-sectarian liberal arts college, which she attended, she was president of the Christian Association. She found leading men to speak on religious subjects, mapped out good projects in the local churches and town, formed discussion groups. She admits, " It was hard to find people to take responsibility. It was a struggle to get people to the meetings. There was so little unity of faith that it was difficult to find a common ground of belief among those who called themselves Christians on the campus. Religion just didn't seem to matter—at least, this kind didn't. I remember my weariness after that year. Now I know that, sincere and well-meaning though it may have been, my work was outside the Church of Christ. We were building our house upon the shifting sands of little and incomplete faith."

When she graduated from college, she was offered a job teaching in Paris. She accepted and went to France.

In France it was her habit to go walking or bicycling on Saturdays and Sundays. Occasionally she took a train or bus for her week-end jaunts. Always her purpose was the same—to see as much as she could.

She saw " in every tiny village a beautiful church, always Catholic, always old, always in the heart of the village and dear to the hearts of the people." She watched " the peasants go in and out with their wooden shoes and their market baskets, the ladies in their bonnets and the gentlemen in their smocks." She noticed that " the market always surrounds the church." She tells of the greatest market in Paris, " les Halles ", covering ten city blocks, in the center of which is the imposing Church of St. Eustace where hundreds of the vendors worshipped. She recalls the artichoke market around a church in Brittany. She says of the peasants with their markets round about their churches, " They seemed to congregate there as if by instinct."

Her recollection of those weekends is this, " I could never pass a church without entering. I knew that inside there would be peace and beauty, and a soft light from the stained glass windows and the candles. I liked to sit on the straw-seated chairs and face the altar. I was finding something in the Catholic churches which I recognized as eternal and unchanging, a spirit that I felt was from God. I knew that God was there."

Her experiences in France were duplicated in Germany, where one Christmas vacation she skied " over the mountains to a gayly painted wooden chapel "; in the Pyrenees, where another Christmas she found " a little stone church on a street so narrow I could touch both sides with arms outstretched "; in Italy, where she was impressed most by the catacombs.

The memory of the catacombs prompts her to say, " The early Christians, so close to Christ in time and spirit, were courageous and good. It has saddened me to realize how much of their faith and the tradition of the Church as they knew it has been given up by my Protestant Church. It is wonderful and comforting to know that the Catholic Church has cherished and revered all—and thus has been true to their witness, an indication of the apostolicity of the Church."

Comparing the churches all over France with those of the other countries she visited, she confesses, " I recognized the Same Presence in all the churches." She began to appreciate the unity and universality of the Catholic Church.

" Thus," she says, " I came to love the Catholic Church without really knowing Her. At the same time I still felt She must be wrong about some things. I was ignorant. I never thought of examining the claims of the Church. I felt that, regrettable though it was that the Protestants had given up so much of beauty and symbolism, all the essential truths at least must have been preserved in Protestantism. Then again, I sometimes wondered if there was not too much show—so much that there was insincerity.

" I still had never had a Catholic as a real friend, had never met a priest, had never seen directly how the Catholic faith affects the life of Catholics. But since then I have met many Catholics, some of them now my dearest friends—the house mother at the school where I taught in Paris, a fine devout Catholic; two who have become nuns; and one, whom I can never thank enough, who made it possible for me both to want to learn about the Catholic Faith and to meet a Catholic priest.

" For me the truth stands out boldly, inescapably. The Church which Christ founded must go back in unbroken line to Him, must embrace all people, must stand united—having no conflicting doctrines or authority, and must inspire and require holiness of Its members. These four qualities are found, I believe, in the Catholic Church alone and, therefore, I affirm it as the True Church of Christ."

This young woman, it is plain, is a Christian who has belonged to the soul of the Church for a long time. Here are her own words, " My whole life has been molded by a desire to walk Christ's way. I can only follow Him into His Church." And she has just celebrated her first Christmas as a Catholic.

These are the converts—a few of them, at least. Their stories may serve to supplement Brother Schnepp's study of the statistics of conversion. In fact, they may help to clothe in flesh and blood many of his conclusions.

JOHN J. O'CONNOR.

Brooklyn, New York.

THE VALIDITY OF THE ORDERS OF THE POLISH NATIONAL CHURCH.

Qu. Has the Church rendered any decision on the validity of the orders of the Polish National Church?

2. Is there any literature on the subject in the English language?

Resp. To reply briefly to the first question, the Church has not rendered any decision as to the validity of the Orders of the Polish National Church.

An elaboration of this brief answer may be in order. Apart from such exceptional circumstances as arose in connection with the classic case of the Anglican Orders, the Holy See does not indulge in any purely theoretical pronouncements on questions of Orders received in any schismatic or heretical sect. Each individual case is judged on its own merits and due to the utmost gravity of the question, the Holy See has often answered: " Habentur ut non ordinati."

To understand the question here raised, a very brief sketch of the so-called Polish National Church may be helpful. The writer advisedly uses the words " so called ", because while that is the title of the sect as cited in the reports of the United States Religious Census, it is not the title of the first church of that schism, which was chartered as St. Stanislaus Polish Reformed Church in Scranton, Pennsylvania.

At the turn of the century there were several instances of schismatic movements among the Polish Catholics in the United States, and volume XXI of this REVIEW describes the " consecration " of one of these rebellious priests. All these however have quickly evaporated, except the one that originated in Scranton, Pa. in the afore-mentioned St. Stanislaus' Church, March 13th, 1897.

Rev. Francis Hodur, the head of this church to this day, was ordained a priest of the diocese of Scranton, by the late Bishop O'Hara, on 25 August, 1893.

It is not the purpose of this article to analyze the roots of this particular schism, by which Rev. Francis Hodur united with members of what was organized as a Catholic parish to form an independent church. A monograph on the subject by one fully cognizant with the background and who has given the subject intensive study is being considered. In some inexpli-

cable fashion the Rev. Francis Hodur was able to draw to himself a limited number of other rebellious priests, first in the diocese of Scranton and then in other parts of the country to perpetuate the sect, known as the Polish National Church. While at times its adherents caused a great deal of turmoil among the loyal Polish Catholics of this country, in most places they failed to secure a lasting foothold. There was a period of growth around the time of the First World War, but the sect made very little progress in the decade between the U. S. Religious Census of 1926 and 1936, which credits this sect, with a membership of about 60,000. As often happens, what started out as a simple schism from the " tyranny " of the American bishops and the Pope of Rome, with a liturgy in Polish, degenerated quickly into true heresy, changing the number of sacraments and modifying many other points of Catholic dogma. It is for this reason particularly that the validity of any orders in the sect may well be questioned.

Although himself rebellious to the authority of Catholic bishops, the Rev. Francis Hodur soon found it desirable to introduce a hierarchy in his own church, and therefore sought consecration for himself. The publications of that church show photographs of a ceremony which took place in September 1907 in the cathedral of St. Gertrude, in Utrecht, Hollard. The consecrator was the archbishop Gerard Gul, assisted by bishops Tiel and Spit. These men were of the Jansenists schism consummated in Utrecht at the beginning of the eighteenth century, which subsequently allied themselves with the " Old Catholics " of Germany. Since his own consecration the Rev. Francis Hodur has consecrated nine others as bishops in his church, some to work in Poland, but the majority to further his work here. While there are still several apostate Catholic priests among them, by far the greater majority of the Polish National clergy have been ordained by the Rev. Francis Hodur himself.

The question as to the validity of the orders of this last group is not as simple as it may seem. Off hand, the Polish National Church seemed to retain the precise forms of liturgy of the Catholic Church, merely translating its language into Polish, which might lead one to argue for the validity of all of their sacraments including that of Orders. Nevertheless, a study of their various catechisms and prayer books seems to indicate a

variability in their dogma, which may well raise the question as to the proper intention in administering the sacraments. This doubt is heightened by a study of their official Polish-English Ritual of 1937. It is astonishing that the form of the sacraments is not always identical in their own translations. In the question at hand as to the validity of their orders, how can one escape doubt, when they have changed about important prayers. They retain the " traditio instrumentorum ", but have modified the prayers accompanying the imposition of hands.

In a matter of such importance, any discussion as to the validity of the orders would remain largely academic, as *in praxi* each case would have to be submitted to the Sacred Congregation. If therefore a practical case be involved in the present inquiry, it should be submitted to the chancery or to the Apostolic Delegation for proper action.

II.

The second question asks about the literature on the subject. For obvious reasons there has been a dearth of any discussions of the Polish National Church in the English language. At present about the only informative treatise is their own report to the U. S. Religious Census of 1936. This may be obtained from the Superintendent of Documents at Washington, D. C. for five cents, and contains among other information their creed, etc. In the Polish language, the literature has been mostly in the field of apologetics, both here and in Poland. An excellent survey of all the Polish schisms, and particularly this one, appeared in 1941 in the *Polish Messenger of the Sacred Heart* published in Chicago, Illinois. It is hoped that an informative booklet, which may well help in the conversion of some of the adherents born here, may shortly appear in the English language.

P. J. K.

USE OF PONTIFICALS BY BENEDICTINE ABBOTS.

The use of pontificals is a mark of jurisdiction. The abbots of a religious order who have received the abbatial blessing by a bishop and given a religious community, have ordinary jurisdiction over their community, and enjoy the honorary privilege of an *abbas nullius*, except the violet skull-cap (can. 625). An

abbas nullius, even if he is not a bishop, is entitled in his own territory to exercise the pontificals in the divine office and Mass, and even outside his territory to wear a pectoral cross and a ring with a precious stone (can. 323 #2). The same privileges are granted to an abbot *de regimine*.

Of late several articles have appeared in ecclesiastical periodicals quoting the decree of Pope Alexander VII (S.R.C. 1131, September 27, 1659), which was issued to suppress certain abuses of prelates inferior to a bishop. In the seventeenth century there were many temporary and titular abbots who made use of pontificals granted to the *Abbates perpetui*. It was chiefly to suppress such abuses and to regulate the use of their pontificals that this decree of Pope Alexander VII was issued.

Such titular or temporary abbots were permitted to pontificate only three times a year. In churches not subject to their jurisdiction they were not allowed to pontificate even with the consent of the bishop. Their private mass was not to differ from that of a simple priest, viz., they were to vest in the sacristy, not to use the pectoral cross and to have only two lighted candles on the altar.

That these restrictions were meant chiefly for temporary or titular abbots, or abbots who had not received the abbatial blessing, is evident from #10 of this decree which states: "nec ii qui non fuerint abbates perpetui, vel benedicti in propriis ecclesiis uti possint privilegio perpetuis abbatibus vel alias benedictis indulto." This very decree acknowledges special pontifical privileges of the abbots who had been blessed and who enjoyed permanent jurisdiction.

The new Code (can. 325 and 625) has cleared up many questions in regard to the pontifical privileges of the *abbates de regimine*. It is now safe to say: as to place, they may pontificate wherever they have jurisdiction, and as to time, they may use the pontificals without restriction, and they are allowed to pontificate as often as they wish. As to titular abbots, canon law does not speak, hence the decree mentioned above (S.R.C. 1131) still applies to them.

Now, a few remarks about the abbot's private Mass. The new Roman Missal, approved by the S. R. C. July 25, 1920, in order to conform to the new Code, has made some changes in the general rubrics to be observed in the celebration of Mass.

In Tit. I, n. 4 it says: a bishop or abbot, when vesting for Mass takes the pectoral cross before he puts on the stole, which he does not cross over the breast, and he puts on the maniple after the Confiteor at the Indulgentiam.

Likewise in Tit. XII, n. 8, the 1930 edition of the Missal says: a bishop or abbot at the end of Mass gives the blessing with a triple sign of the cross, even in private Masses.

As to the number of candles to be used in an abbot's private Mass, neither the Code, nor the Missal say anything. Since the rubrics of the Missal repeatedly say, *episcopus vel abbas* in other connections, we have some ground for inferring that at Mass an abbot should have the same number of candles as a bishop.

DOM.

Conception, Missouri.

WHY NOT A MODERN MISSAL?

If one were to look around many a sacristy, he would find a missal, possibly two or three, in good shape mechanically, but which must be relegated to the rear because it is out of date.

Why cannot a missal be made as mechanically modern as the books men use in their business? It used to be believed that a tightly bound volume was absolutely necessary for the keeping of business accounts both large and small. Business, however, discovered a better way and the old fashioned ledgers are now resting in cellars moth-eaten and gathering dust. Business men adopted the loose leaf method and found it practical and efficient. Why could not our liturgical books, but especially the missal, be put together according to the loose-leaf system? Publishers would undoubtedly cooperate if they could be assured of a market.

Here is a suggestion how the missal could be arranged. The Masses from the First Sunday of Advent to the last Sunday after Pentecost change very seldom. To compensate for any change that might be made this section could be broken up into parts. For instance the four Sundays of Advent could be made one part; Christmas to the last Sunday after Epiphany a second part; Lent to Easter as another part; Easter to the end of the Sundays after Pentecost as the final of that section. If any change should be made it would only be necessary to buy the new part,

insert it in its proper place and the missal would be up to date.

Very seldom do the commons of the saints change although it does happen as we see in the change recently announced. That could be taken care of very easily if we had a loose-leaf missal. The common could be divided into its various parts and set up separately. If a change would have to be made because of a new common we would only have to buy the new part and put it in its proper place.

The only part of the missal that changes rather frequently is the proper of the Saints. Thank God that we do have new Saints names coming before us every so often. It shows that God's grace is with us and we also have holy men, women and children today. This part of the missal could be arranged in loose leaf by months, and if a new Mass is authorized a new monthly part could be purchased and the missal is up to date. Now a leaflet is pasted in—usually very inconveniently—and the missal is spoiled.

It would be necessary, of course, for the missals to be made up uniformly both as to size and binders, irrespective of publisher. This arrangement would give the priest an opportunity for selecting types and arrangements that would best suit and please him. Under those conditions churches would always have up to date missals. Publishers might or might not like such a arrangement but it would be a saving to the churches. I would like to know what others may think of the idea.

T. O. MAGUIRE.

Tampico, Illinois.

RECONSECRATING PORTABLE ALTAR.

Qu. On June 13, 1899, the Sacred Congregation of Rites (No. 4032) declared that portable altars with the sepulchrum placed in the front edge of the stone may not be consecrated in the future, and when convenient, such portable altar stones should be reconsecrated with the shorter form. Recently there has been a great demand for altar stones from army chaplains, which brought to light such defective portable altar stones consecrated before 1899 and stored in sacristies. Where can this shorter form be found? I suppose the proper procedure will be to make an opening on the top of the stone and consecrate the sepulchrum in the normal way with holy oils and relics.

Resp. The shorter form will be found in the Roman Ritual under the title: *de consecratione altarium exsecratorum,* No. 2. The first formula is to be used in the consecration of fixed altars, spoken of in Canon 1200, § 1. The second formula is to be used for the consecration of altars which have lost their consecration as mentioned in the second part of this canon, and the portable altar stone is specifically mentioned in this part of the canon. Thus it is clear, from the rubric of the Ritual, that this second formula may be used for portable altars when they have lost their consecration. The decree of the Sacred Congregation of Rites of 1899 mentions a short form, and as this formula is the only one now officially prescribed, its use is indicated.

The bishop, or the prelate or priest having the necessary faculties, will consecrate the stone in the manner indicated in the Ritual, blessing the salt, water, ashes and wine and using Holy Chrism and authenticated relics. The sepulchrum is to be on top of the stone, near the front or in the center (*Consecranda,* Shulte, page 233, No. 3).

SOME QUESTIONS OF PRECEDENCE.

Qu. 1. A was ordained in 1910, B in 1920. In 1930 B was made a domestic prelate, A in 1931. Which takes precedence in a procession?

2. A was consecrated a titular bishop and auxiliary in 1920, and became an Ordinary in 1925. In 1924 B was consecrated and made an Ordinary. Who takes precedence today?

3. Does a Vicar General who is a titular bishop and auxiliary take precedence in his own diocese over visiting bishops (titular and ordinaries) who were consecrated before him?

Resp.

1. B takes precedence unless A is a vicar general.

2. A takes precedence; seniority of consecration is the deciding factor. (Cf. Canon 106.)

3. It would seem that he does. While Canon 106, 3° says that seniority of promotion to grade determines precedence when all have the same grade and order, no provision seems to be made for jurisdiction. Canon 347 says that a bishop in his own diocese precedes all archbishops and bishops except cardinals, legates and his own metropolitan. By analogy, using "bishop" here to indicate jurisdiction, a vicar general who is also a bishop should likewise precede all archbishops, bishops, etc., in his own diocese.

Book Reviews

THE BIBLE IS HUMAN. By Louis Wallis. Columbia University Press. New York, 1942. Pp. xi + 330.

The author of this book is convinced that the Bible was gradually brought into existence by the work of compilers and editors, not contemporary with the events described " but who took selected passages from writings like *The Book of the Wars of Yahweh*, *The Book of Yashar*, etc. and interpolated *post eventum* comments between the excerpts." Thus Hebrew history was transformed into " a tale of supernatural marvels and miraculous events contrary to the rules of cause and effect recognized by scientific method." The author's purpose is " to reverse the method of biblical compilation " and to present " intelligible explanations of the process which brought the religion of Israel into existence." His sources are the Ephraimite material (Judges epoch to 750 B. C.); Deuteronomic material (650 B. C. to the Exile), the earliest Judaic source; the Yahwistic material (Exilic), which seeks to manipulate the basic Ephraimitic legends of Israel in favor of Judah; Priestly material (late Exilic, 570-400 B. C.). This book is the concluding number of a trilogy—the others being (*Sociological Study of the Bible* (1912) and *God and the Social Process* (1935)—the aim of which is to stress the underlying social and economic forces in Hebrew history and religion.

According to Wallis' reconstruction, in the early period covered by Judges, a horde emerged from the desert, crossed the Jordan and settled in the hills of central Canaan. This horde, either then or later, was known as Joseph, consisting of the tribes of Ephraim and Manasses. By growth and by the assimilation of unrelated Canaanite elements, this original group developed into the people of Israel. Their unity was artificially established by the legend of a common father Jacob, but a distinction was maintained between the tribe-groups by ascribing to them different mothers.

The basic force in the development of Hebrew history and religion was the struggle between the pre-Hebrew *baalim*, the master class or aristocracy of the walled cities, and the *adonim*, the landed rural aristocracy of the Hebrew tribes. The former system put the farmers and shepherds in the power of the cities, recognized alienation of property, and fostered the worship of the Baals of the various walled cities. According to the other system " every piece of land held by Israel was viewed as the inalienable possession of the family that owned the soil," —a principle endorsed by the Hebrew deity Yahweh. The result of

the struggle was the elimination of Baal and of his worship and the emergence of Yahwistic monotheism.

Although the social and economic aspects of Hebrew history, as well as the influence of social and economic factors on the development of Hebrew religion and theology are to be recognized, it must be confessed that Wallis' book fails completely to provide us with a faithful, accurate account of the way in which these forces furthered the unfolding of Hebrew history. This, of course, was to be expected. The principles enuntiated at the beginning of the book can lead only to subjective results, and the book reflects an unsuccessful attempt to force Hebrew history into the Procrustean bed of a naturalistic philosophy that demands the absolute elimination of the supernatural. More than that, the author equivalently charges Exilic and post-Exilic orthodoxy with falsifying the true picture of Hebrew history, and that for a pragmatic reason—the Jews in captivity and in the centuries to come needed material of a hortatory, sermonic nature. It is certainly astounding with what unanimity this orthodoxy attacked its problem, and with what success it achieved its purpose. The distinction between *baal* and *adon* requires more careful study than has been given to it by Wallis. There are instances in the Bible where *baal* in its context does not have the socio-economic significance attributed to it by the author (Ex. 21: 3, 22; 2 Kgs. 1: 8; etc.). The author writes well. It is unfortunate that this talent was not devoted to a better cause.

The book has several appendices, the longest of which is a reprint of a paper first published in 1918, in the *Biblical World*, under the heading: "The Paradox of Modern Biblical Criticism." It is retitled: "Biblical Scholarship in Germany and Great Britain." There is a topical index.

THE EXEMPTION OF RELIGIOUS IN CHURCH LAW. By Rev. Joseph D. O'Brien, S.J., J.C.D. Bruce Publishing Co., Milwaukee, Wis., 1943. Pp. xvii + 307.

While this commentary is thoroughly documented and has all the panoply of a scholarly dissertation, it was meant for practical use. Father O'Brien has succeeded admirably in his purpose, and the volume can be used advantageously even by those who have not specialized in Canon Law.

The subject matter is well treated. The volume is divided into four sections, and each part in turn is subdivided into chapters and articles which give a well balanced treatment to the legislation regulating the exemption of religious who enjoy the privileges. In Part I, the author sets forth the meaning of the terms used and the juridical

nature of exemption. Part II discusses the jurisdiction over exempt religious possessed by local and religious Ordinaries. Part III, "The Extension of Exemption" explains this privilege with regard to the exemption of physical and moral persons, of places and of things. In the section dealing with the exemption of things are considered the Sacraments, divine worship, the teaching office of the Church, benefices and other noncollegiate institutes, the acquisition, ownership and administration of temporal goods. Part IV studies the norm regulating the limitations of exemption and express cases of limitations. In this last chapter the author lists the cases formulated by Vermeersch.

Father O'Brien naturally makes the extension of exemption as wide as possible, and while he always advances sound argumentation to support his viewpoint, at least a few of his conclusions will not be approved by other canonists. This, however, is only to be expected. So much essential information has never before appeared in English which makes this volume a handy working tool for diocesan officials, pastors and religious superiors. There is an excellent general index, and an index of canons.

THE EUCHARISTIC DOCTRINE AND LITURGY OF THE MYSTAGOGICAL CATECHESES OF THEODORE OF MOPSUESTIA. By Francis J. Reine. The Catholic University of America Press, 1941. Pp. xix + 204.

One of the most important contributions in the field of Patristic literature in recent years was A. Mingana's publications of the *Catecheses* which Theodore of Mopsuestia delivered to the candidates for Baptism and to those newly-baptized in Lent and Easter week. Such instructions are of great value because they give a detailed exposé of theological beliefs, Christian customs and liturgical ceremonies as the *Catecheses* of St. Cyril of Jerusalem and St. Ambrose's sermons *De Mysteriis* and *De Sacramentis* prove. These recently-discovered sermons of Theodore greatly add to our knowledge of Eastern liturgy in general and of the Syrian liturgy in particular. It is therefore to be welcomed that Father Reine undertakes the task of examining the Eucharistic Doctrine and Liturgy of these newly-found documents.

In three chapters the Eucharist is studied under the aspects of the Real Presence, the Eucharist as a Sacrament and the Eucharist as a Sacrifice. Of special interest is the treatment of the Eucharist as the food of immortality and as a sign of unity, and of the Eucharistic Sacrifice as the re-presentation of the Sacrifice of Christ. It is interesting to see all these points of doctrine contained so clearly in Theodore.

In the next three chapters Father Reine considers the Eucharistic Liturgy. He traces the liturgy step by step from the beginning of

the Liturgy of the Faithful to the Preface, from the Preface to the Lord's Prayer and from the Lord's Prayer to the Dismissal. This study of Theodore's liturgy is greatly enhanced because it is compared with the liturgy described by St. Cyril of Jerusalem, the Clementine liturgy, the liturgy of Antioch described in the writings of St. John Chrysostom, the Greek liturgy of St. James, the liturgies of Sts. Basil and John Chrysostom and the Nestorian liturgy. Besides comparing Theodore's liturgy with these other liturgies, Father Reine also illustrates it by the use of certain Syrian monuments. Such a study brings out very clearly and forcibly the rich liturgical heritage that is ours from the East.

The work has a judicious bibliography, a clear, detailed conclusion, an index to Scripture references and an ample general index. Four plates representing Syrian archeological monuments are also included.

This work is the second volume of *Studies in Christian Antiquity* edited by Professor Quasten of The Catholic University of America. Whereas the first volume (cf. ECCLESIASTICAL REVIEW, Vol. 106, p. 458) investigated the interesting funeral rites of the first Christian centuries, the present volume is a valuable contribution to the history of the Eucharistic Liturgy in the Christian Orient. Theologians as well as historians are indebted to the editor, and eagerly await forthcoming issues of this promising series.

Book Notes

What the gifts of the Holy Ghost can mean, and should mean, in the Christian's every-day life is lucidly set forth by Rev. Bernard J. Kelly, C.S.Sp. in *The Seven Gifts*. Although they are habits, they differ from natural habits in that they cannot be caused by our repeated acts. They are infused into the soul directly by God Himself, and can be obtained no other way. These gifts enable the soul to live with a certain ease and assurance on the divine level. Father Kelly points out that the gifts of the Holy Ghost concern the average man as well as the mystic. The teaching of St. Thomas is followed, but technical terms are avoided. Because the book is intended for spiritual reading and meditation, references and an index have been omitted. It is a very worth-while little volume. (Sheed & Ward, New York City. 1942. Pp. x + 136.)

Discourses on the Holy Ghost is a symposium of twenty-five articles by twenty authors, edited by Rev. Lester Dooley, S.V.D., with an Introduction by Bishop Francis C. Kelley. (Joseph F. Wagner, Inc., New York City. 1942. Pp. x + 248.) The object of the symposium is to make practical applications of the multiple operations of the Holy Ghost in every sphere of human activity. Monsignor Hellriegel writes on The Holy Ghost in the Liturgy; Rev. Frank Gartland on chaste Christian courtship; Father Daniel Lord on the Holy Spirit and Youth; Dr. McLarney's subject is The Holy Ghost, Our Guest; Father Charles Curran has three devotional chapters, and the Reverend Editor has four chapters, two of them talks for children. These subjects give some idea of the book's wide range. The other contributors are Monsignor Fulton Sheen, the late Fathers Woywood, O.F.M. and

John Gillard, S.S.J., Father James, O.F.M.Cap., Rev. Edward L. Curran, Rev. Bruno Hagspiel, S.V.D., Rev. Gerald Fitzgerald, C.S.C., Rev. John Elbert, S.M., Rev. Kieran Moran, C.M., Rev. Joseph Manton, C.SS.R., Rev. Albert Dolan, O.Carm., Rev. E. J. Edwards, S.V.D. and Rev. Francis LeBuffe, S.J.

As is to be expected, all the contributions are not of equal merit, but the book contains an unusual amount of information. Although it was written for the laity, priest will find many helpful hints for sermons and instructions on the Holy Ghost.

The Reverend John Quasten and Dr. Stephen Kuttner, of The Catholic University of America, are editors of the new learned periodical *Traditio*, which is scheduled to appear this month. Each issue will be a complete volume, and will be published annually. The field of the new publication will be ancient and medieval history, thought and religion. Studies in the first volume will be on liturgy, law, patrology, scholasticism, canon law, political theory, classical and Christian antiquity. The authors are Father Quasten, Dom Anselm Strittmatter, Dr. Kuttner, Dr. Joseph Plumpe, Father Audet, O.P., Father Artur Landgraf, Father Philotheus Bohner, O.F.M., Father Rudolph Arbesmann, O.S.A., Dr. Gaines Post and Dr. Raphael Taubenschlag.

This is a new and in many ways a daring project for American scholarship. It merits the support of all English-speaking priests who have kept up their interest in medieval studies. The annual subscription is $5.00.

An informative pamphlet on the Sabbatine Privilege is John M. Haffert's *Saturday in Purgatory*. The war has increased interest in and devotion to the Blessed Mother through the wearing of the brown scapular, and priests are likely to be questioned concerning the "sabbatine privilege". *Saturday in Purgatory* gives full information in succinct form. (The Scapular Press, Sea Isle City, N. J. Pp. 30.)

When Ye Pray Pray Ye Thus by Rev. Joseph Strugnell is a "study book" for children. Its purpose is to teach them to pray thoughtfully, increase their repertoire of prayers, and to make them indulgence conscious. The principal prayers are given in a form that will help the child to memorize and understand, and brief explanations are given when they will be helpful. Where indulgences are granted, a notation is made, and a study reference directs to the lessons in the catechism covering the teaching contained in the prayer. The type is large and clear, and there are numerous line illustrations. The book gives promise of being very helpful, especially for home study. (St. Anthony Guild Press, Patterson, N. J. Pp. 52.)

Monsignor Sheen has made "The Trimmin's on the Rosary" known to thousands of Catholics. It appears with forty-five other verses by "John O'Brien" (Rev. P. J. Hartigan of New South Wales, Australia) in *Around the Boree Log*. The average reader will enjoy most of the verses as well as "The Trimmins". They have a sincerity and humor that is very refreshing. (St. Columban Foreign Mission Society, St. Columbans, Neb. Pp. ix + 146. Price, $1.00.)

Our Lady of the Birds is a well written and excellently produced little volume by Louis J. A. Mercier. Dedicated to the fourteenth centenary of St. Benedict's death, it is the study of a monk's spiritual adventures, at work and at rest, before a statue of Our Lady of the Birds in the monastery garden. This slim little book will make an excellent gift. (St. Anthony Guild Press, Paterson, N. J. Pp. 68. Illus.)

The Proceedings of *National Liturgical Week*, held at St. Meinrad's Abbey last October can now be obtained from the Benedictine Liturgical Conference, Ferdinand, Indiana. (Pp. xi + 226). This third volume follows the method of the previous volumes, giving the papers in full and a summary of the discussions.

The topic of the present volume is "Praise of God" and the volume contains some very valuable material. Archbishop McNicholas' homily on the opening day is a beautiful thing. Dr. Lallou's paper on "Ceremony and Vesture", Dr. Max Jordan's "Modern Perversions of Praise", Dom Dunstan Tucker's "Church Decoration", and Dom Bede Scholz'

"Praise in Mystic Song" were particularly interesting to this reader. As Bishop Ritter writes in his Foreword, "This volume will be cherished by many as an extremely rich and reliable repository of liturgical lore."

The purpose of Dietrich von Hildebrand in publishing *Liturgy and Personality* is to bring out "the exceptional personality-building forces contained in the Liturgy". Professor von Hildebrand, however, stresses the fact that the primary purpose of the Liturgy is to praise and glorify God, and its second intention is to ask for God's grace. The meaning of the Liturgy for the formation of personality is considered from the point of view of the *intentional* root of sanctity and not from the point of view of the ontological influence, which latter basis is taken for granted.

The author examines fundamental features of the spirit of the Liturgy, and advances the thesis that these features are indispensable to the formation of true personality. After a chapter on the essence of personality, there follow chapters on the Spirit of Communion, the Spirit of Reverence, the Spirit of Response-to-value, the State of being Spiritually Awake, the Spirit of *Discretio* and the Spirit of Continuity in the Liturgy. The final chapters are on the Organic Element and the Classical Spirit in the Liturgy. It is not an easy book to read, but the thoughtful reader will glean many a worthwhile idea. (Longmans, Green & Co., New York City. Pp. v + 218.)

Interest and Usury, by Father Bernard W. Dempsey is an important contribution to the history of economic thought. Professor Joseph Schumpeter's Introduction is not the least interesting portion of the volume.

Father Dempsey's dissertation is a comparison of the economic doctrines of Knut Wicksell, Irving Fisher and Professor Schumpeter, and three XVII century Scholastic theologians, Molina, Lessius and de Lugo. The study is scholarly and for the professional. In this connection, we quote from Professor Schumpeter's Introduction. "... we today hear pronouncements by leaders of religious communities of all types not only upon general issues of social right or wrong but also upon economic questions of a complex character. Admirable intention is practically always in evidence. But so is, also practically always, lack of familiarity with what the economic facts are and what they mean. This was not so with the great Jesuits of the sixteenth and seventeenth centuries ... to put it bluntly, they always knew what they were talking about."

Priests can read *Interest and Usury* with profit, and it will probably encourage further study. (American Council on Public Affairs, Washington, D. C. Pp. xii + 233. Price, $3.00.)

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THE TRUE LIFE. *Sociology of the Supernatural.* By Luigi Sturzo. Catholic University of America Press, Washington. — St. Anthony Guild, Paterson. 1943. Pp. vii + 312. Price, $3.00.

THE PHILOSOPHY OF MARSILIO FICINO. By Paul O. Kristeller. Columbia University Press, New York. 1943. Pp. xiv + 441. Price, $4.50.

THOMISTIC PRINCIPLES IN A CATHOLIC SCHOOL. By Theodore Brauer, et al. B. Herder Book Co., St. Louis. 1943. Pp. x + 321. Price, $2.50.

THE HOUR OF BARABBAS. By Otto Michael. Sheed & Ward, New York. 1943. Pp. 57. Price, $1.00.

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ISLES OF SPLENDOR. By Worth Smith. Louis S. Vosburgh Publications, Cleveland. 1942. Pp. 96.

THE GREAT PRAYER NOW IN TIME OF WAR. By Rev. James A. Kleist, S.J. The Queen's Work, St. Louis. 1943. Pp. 64. Price, 10c.

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PAMPHLETS: OUR SUNDAY VISITOR PRESS, Huntington, Ind. *My Name Is Written In His Heart* by Rev. Eugene P. Murphy, S.J. (pp. 38). *Until Death Do Us Part* by Rev. John A. O'Brien (pp. 29). *The Church of Christ, Inc.* by Rev. Richard Ginder (pp. 39). *Who is Jesus?* by Rev. Frederick A. Houck (pp. 13). *Together in Christ* by Rev. Edward L. Heston, C.S.C. (pp. 28). *Comics* by Sister Mary Clare, S.N.D. (pp. 40).

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INDEX TO VOLUME CVIII

Abbots, Pontificals by, 454
Absolution From Censures, 376
Adversaries to be heard?, 243
Aiming at Death in War, 102
Altar: crucifix on — 313; liturgical "versus-populum" — 373; reconsecrating portable—457
Ancestor worship, 97
Anderson, Floyd: Getting Catholic Publicity, 356
Ante-nuptial agreements, New York ruling, 61
Army camps, moral conditions, 322
Ascetical theology, nature and grace in—430
Askesis, 168

Bastnagel, Clement: Parish for Colored a National Parish?, 382
Baltimore, Third Plenary Council, 335
Benedictine Abbots, Pontificals by—454
Benediction after Mass, 311
Biblical Notes, 145
Biretta at Mass, 309
Bluett, Joseph: Pauline Concept of Mystical Body, 47
Bruens, A.: The Unknown God, 96
Brunner's view of virginity, 24
Bolen, J. P.: Candles and Liturgical Law, 388
Bonniwell, W. R.: Liturgical Notes on Lenten Masses, 215

Candles and Liturgy, 388
Canon Law Code, 331
Canon 1097, interpretation, 116
Campaign for Purity, 321
Catholic Action, 64
Catholic Action, Is—a game?, 274
Catholic Conscientious objector, 125; —and some traditional principles, 348
Catholic University of America, 65
Catechism: syllabus, 293; —teaching, 287
Censures, absolution from, 376
Children, limitation of, 304
Clifford, J. J.: Interpretation of Canon 1097, 116
Code Canon Law, XXV Anniv., 331
Columbus and the U. of Salamanca, 84
Condomistic intercourse, intrinsic evil of, 36
Confessor and Spiritual Prayer, 261
Connell, F. J.: Intrinsic Evil of Condomistic Intercourse, 36; Recent theology, 224; Campaign for Purity, 321; Obligation When in Real Doubt Concerning Mortal Sin, 392
Connor, J. J.: Catholic Conscientious Objector, 125
Conscientious Objector: 126; —and some traditional principles, 348
Contemplation, 187; infused—166
Continuance of faculties, 390
Contraception, 328
Conversion, Some problems of, 361
Converts: Who are the—?, 39; These are the—442; —and "born" Catholics, 45; —classes, 256; —How to Win Them?, 252; —public reception, 258
Co-operation with non-Catholics, 225; 384
Corpus Domini: Notes on Eucharistic Miracles, 415
Criticism, New Testament, 151
Crucifix on the altar, 313

Death, Danger of death and absolution, 376
Debates on religion, 244
Declaratio Benedictina, 332
Delegating pastoral powers of dispensing, 59
Dialog mission, 241
Diefenbach: The Confessor and Spiritual Prayer, 261
Diocesan Matrimonial forms, 93
Dispensing and pastoral delegation, 59
Divorce: according to Brunner, 27; Protestant theologians, 34
Domicile, matrimonial, 117
Donnelly, F. P.: Liturgical "Versus Populum" altar, 373
Doubt concerning mortal sin, 392
Doxology, added Our Father, 388
Drama, Catholic—for the parish, 61

Easter, Preparation for, 217
Eastern Rite: Doxology on Our Father, 388
Education in Mission Fields, 282
Ethical consideration in X-ray treatment of ovaries, 271
Eucharistic miracles, 415
Extension, Catholic Church — Society, 164

Faculties, Continuance of, 390; for enrolling in five scapulars, 223
Faith Cometh by Hearing, 386
Family, an institution of nature, 303
Feast of Precious Blood and Octave of Corpus Christi, precedence, 380
Firstborn Son, Her, 1
First Christian Pentecost, 337
"For thine is the power" etc., 388
Fox, T. A.: Shall the Adversary Be Heard Vicariously?, 241

Galbally, Edward J.: In Memoriam, 81
Garesche: The Priest and Vocations, 267
Getting Catholic Publicity, 356
Glossolalia, 343
God, Arguments for existence, 227
Grace in ascetical theology, 430
Grigassy: Doxology on Our Father, 388

Haffert: The Sodality Question, 139
Hanley, T. R.: Natural Law on Marriage, 195; 298
Hannan: Jerome, 331; 397
Haye, George: 311
Help Wanted, 109
Heyl: Mass is Not Known, 366
Humility, 179

Immorality near army camps, 322; in British army, 323.
Influences on converts, 43
In Memoriam: Edward J. Galbally, 81
Intention, direct and indirect, 104; right—174
Instructio, re. matrimony, 14; 93
Interpretation of Canon 1097, 116
Irradiation of ovaries, 271
Irving, Washington, 85
Is Catholic Action a Game?, 274

Jerome, on "first born" Son, 5
Johannine chronology of Passion, 145
Jurisdiction in matrimony, 116
Justification of war, 350

Kay, Thomas: 14; 93
Killing, direct and indirect, 102
Klekotka, P. J.: Polish National Church, 452
Kremer: Irradiation of ovaries, 271
Krzesinski: Remedies for Retarded Mission Progress, 278

Lallou, W. J.: Biretta at Mass, 309
Law, Natural—on marriage, 195; 298
Lechmere: Liquefaction miracles, 437
Legal Chart for the Underprivileged, 331
Liquefaction, 437
Lenten liturgy, 215
Love, in marriage, 300

McGuinness, Bishop: The South, 161
McGuire: Organic Way in Teaching Religion, 209; 287
McNamara: Corpus Domini: Eucharistic Miracles, 415
McRae: Faith Cometh by Hearing, 386
McVeigh: Absolution from Censures, 376
Maguire: Why Not a Modern Missal, 456
Marriage: ante-nuptial agreements in New York, 61; Instructio re canonical investigation, 14; 93; free contract, 300; indissoluble, 34; natural law on — 195; 298; regulation by state, 303; ends of—34; —and virginity, 23; jurisdiction in—116
Mass: vs. novena, 368; at noon, 371, —is not known, 366
Meaning of Devotion to Sacred Heart, 401
Miracles: Eucharistic, 415; —of liquefaction, 437; Pentecost, 340
Missal, Why Not a Modern, 456
Mission: art should be native, 280; results, 285
Mohler: Oracle of the Vatican, 68
Moral conditions and youth, 321
Moran: J. W.: Protestant View of Marriage and Virginity, 23
Murphy: Is Catholic Action a Game?, 274
Mutual touches of husband and wife, 37
Mystical Body, Pauline concept, 47; doctrine of, 228
Mystical Union, 166

National parish for Negroes, 382
Natural law on marriage, 195; 298
Natural rights, 208
Nature and grace in ascetical theology, 430
Negro parishes, 382; —question, 164
Newspapers, secular—ignore things Catholic, 357; will give publicity, 358
Nihil obstat, by Chanceries, 19
Non-Catholics, cooperating with, 384
North Carolina, Catholics, 163
Novena vs. Mass, 368

Objector, Catholic conscientious—125; 348
O'Brien; Converts: How to Win Them, 252
Obligation: doubt of mortal sin, 392; of priest at marriage, 19
O'Connor: These Are The Converts, 442
Oracle of the Vatican, 68
Orders, Polish National Church, 452

Organic Way of Teaching Religion, 209; 287
Organic teaching, 210
Origen, 1

Parente: Nature and Grace in Ascetical Theology, 430
Parents: responsibility, 327
Parish, Catholic drama, 61
Pastor: and His Boys in the Service, 111; proper in matrimony, 19, 121; delegating powers of—59
Pauline Concept of the Mystical Body, 47
Penances, public, 217
Pentecost, First Christian, 337
Perfection, 167
Personality and Its Consequences, 311
Pierce, F. X.: Biblical Notes, 145
Polish National Church, 453
Pontificals by Benedictine abbot, 454
Prayer: taught by Christ, 173; infused, 263
Precedence of feasts, 380; in procession, 458
Prejudice, anti-Catholic, 162
Priest and Vocations, 267
Prisoners, killing of—107
Prostitutes, young, 322, 327
Publicity, Catholic, 356
Purity, Campaign for, 321
Quinlan, M.: Meaning of Devotion to the Sacred Heart, 401

Ras Shama texts, 148
Recent theology, 224
Religion, teaching organic way, 209; 287
Religious Orders, juridical position, 381
Remedies for Retarded Mission Progress, 278
Rigley: Some Problems of Conversion, 361
Roelker, Edward, 381, 390
Ryan: J. K., 348

Sacred Heart, Meaning of Devotion to, 401
Sacrifice, pagan in Africa, 96
Sapienti consilio, 334
Scapulars: five, 223; material, 429
Schnepp, G. J., 39
Service Men and the Parish, 112
Sex relations, condomistic, 36
Shall The Adversary Be Heard Vicariously?, 241
Sherman, James, 102
Sodality Question, 139
South—A Neglected Opportunity, 161
Speckbaugh, P. F., 61
State, Authority of—in war, 354
Stoll, Raymond, 1; 337
Sturzo, Don, 166
Station churches, 218
Supreme Being, belief by African tribes, 100

Tametsi, 332
Teaching: catechism, 288; religion Organic Way, 209
Theatre, Catholic, 62
These are the Converts, 442
Tongues, Gift of, 340
Torres, Luis, 84
Traditional doctrine in war, 353

Unchurched in South, 162
Unknown God, 96
Use of Pontificals by abbot, 454

Validity of Orders in Polish National Church, 452
Vatican, Oracle of the, 68
Versus Populum Altar, 373
Vieban, A., 111
Virginity: Protestant view of Marriage and—23; Catholic view, 28
Vocations and the Priest, 267

War: aggressive and defensive, 349; voluntary killing, 102; just — 130; justification and traditional doctrine, 350; killing wounded, 108
Who Are the Converts?, 39
Why Not a Modern Missal, 456
Will of God, acceptance, 179
Willinger, Bishop Aloysius, 84

BOOK REVIEWS.

Acomb: French Laic Laws 319
Adler: A Dialectic of Morals 153
Agotai: The Our Father 239
Ahearn: Pontifical Ceremonies 232
Apostolic Delegation, Fifty Years of 398
Around the Boree Log 462

Bible is Human, The 459
Blais: Les Tendances Eugenistes au Canada 238
Blakely: We Wish to See Jesus 159
Book of Catholic Authors 398
Book of Simple Words 78
Boyle: St. John Chrysostom on the Priesthood 397
Brauer: Thomistic Principles in Catholic School 399
Brennan, J. G.: Thomas Mann's World 394
Brennan, O. P.: Essays on Thomism 238
Breviary, A Short 77

Butler: Liberty—Equality—Fraternity 155
Byrnes, A.: Hymns of the Dominican Missal and Breviary 398

Canon Law, Exemption of Religious in 460
Chapters in Religion 318
Chats with Jesus 78
Christ's Homeland 319
Christianity in Daily Life 240
Christian Denominations 398
Christian Life Calendar 77
Chrysostom: On the Priesthood .. 398
Comics 399
Codex Iuris Canonici 77
Colored Catholics in U. S. 318
Constantine the Great 238
Coppens, Old Testament and Critics 239
Cuenot-Wiseman: Kwangsi 316

DeHuff: Say The Bells of Old Missions 238
Denziger - Bannwart: Enchiridion Symbolorum 158
Dempsey, B.: Interest and Usury ... 463
De Sacrificio Coelesti sec. S. Ambrosium 155
Dialectic of Morals 153
Discourse on the Holy Ghost 462
Divine Armory of Scripture 399
Dogsled Apostles 396
Doheny: Pater Noster of St. Teresa 78
Donnelly: The King's Advocate ... 319
Dooley, L.: Discourse on Holy Ghost 462

Edwards: These Two Hands 314
Efficient Causality in Aristotle and St. Thomas 76
Emery: Heresy and Inquisition in Narbonne 74
Enchiridion Symbolorum 158
Epistles and Gospels (Greek Rite) 159
Essays in Thomism 238
Esser: Logica in Usum Scholarum .. 397
Eternal Purpose 398
Eucharistic Doctrine and Liturgy of Catecheses of Theodore of Mopsuestia 461
Exemption of Religious in Canon Law 460

Farrow: Pageant of the Popes 79
Fenton: We Stand With Christ ... 314
Fink, C.: Handbook Medical Ethics 397
Fitzgerald: De Sacrificio Coelesti sec. S. Ambrosium 155
Flynn: Prose Readings 158
Following of Christ (Groote) 158
French Laic Laws 319

Gill: Christianity in Daily Life... 240
Gillard: Colored Catholics in U. S. 318
Greek Foundations of Traditional Logic 239
Grewen: His Father's Business 159
Grigassy: Epistles and Gospels 159
Groote: Following of Christ 158

Haffert: Saturday in Purgatory 462
Hamm: March to Liberation 152
Handbook of Medical Ethics 397
Harmony of the Gospels—Thompson 73
Harmony of the Gospels—Hartdegen 73
Harmony, A Gospel—Steinmueller .. 73
Hartigan: Around the Boree Log ... 462
Healy: Moral Guidance 239
Heresy and Inquisition (Narbonne) 74
Heston, E.: Together with Christ .. 399
Hildebrand, von: Liturgy and Personality 463
His Father's Business 159
Holland: Song of Tekakwitha 159
Holsapple: Constantine 238
Holy Ghost, Discourses 462
Hope of Life 158
Hymns of the Dominican Missal and Breviary 398

Interest and Usury 463

Julia, Sister: A Book of Simple Words 78

Kane: School of Mary 78
Kapp: Greek Foundations of Traditional Logic 239
Kelley, Bishop: When the Veil Is Rent 318
Kelly, B. J.: The Seven Gifts 462
Kelly, Blanche: Eternal Purpose ... 398
Kienberger: Way of the Blessed Christ 78
Kiener: Praying with Poverello 233
King's Advocate 319
Krull: Christian Denominations ... 398
Kwangsi 316

Lallou: Fifty Years of the Apostolic Delegation 398
Landes: Religion and the Good Society 317
Lane: Pontifical Ceremonies 232
LaRochelle-Fink: Handbook Medical Ethics 397
Les Tendances Eugenistes au Canada 238
Liberty—Equality—Fraternity 155
Little Office B.V.M. 77
Liturgical Organist 399

Liturgical Week, National 463
Liturgy and Personality 463
Logica in Usum Scholarum 397

McNabb: Old Principles and the New Order 235
Magner: Men of Mexico 236
March to Liberation 152
Marie, Sister of St. Therese 399
Marx: Twilight of Capitalism and the War 157
Maryknoll Mission Letters 239
Mass Year Book 77
Meehan: Efficient Causality in Aristotle and St. Thomas 76
Men of Mexico 236
Mercier, L.J.A.: Our Lady of the Birds 463
Methodism and the Frontier 395
Missale Romanum 77
Mission Apostolate 234
Monica, Sister: Hope of Life 158
Moral Guidance 239
Morality and the Social Order 157
Morin: Surnaturelle Sagesse 78
Mortgaging of Church Property 318
Murphy-Smet: Marie, Sister of St. Therese 399

National Liturgical Week 463
Nottingham: Methodism and the Frontier 395
Nova Scotia. The Land of Cooperation 153

O'Brien: Exemption of Religious in Canon Law 460
O'Loughlin: Tekakwitha 158
Old Principles and the New Order 235
Old Testament and the Critics 239
Origin of Dewey's Instrumentalism 319
Our Father, The 239
Our Lady of the Birds 463

Pageant of the Popes 79
Pater Noster of St. Teresa 78
Paupore, M. E.: Handbook Medical Ethics 397
Pen Pictures of Our Lady 399
Poetry and Life 79
Pontifical Ceremonies 232
Praying with the Poverello 233
Priesthood, On The 397
Prindeville: Chapters in Religion 318
Prose Readings 158

Reine: Eucharistic Doctrine and Liturgy of Catecheses of Theodore of Mopsuestia 461
Reiser: Vatican Council and American Newspapers 75
Religion and the Good Society 317
Riordan: Christ's Homeland 319
Romig: Book of Catholic Authors 398
Rossini: Liturgical Organist, ... 399
Wedding Music 158
Ruland: Morality and the Social Order 157
Russell: Chats with Jesus 78

St. Bernard of Hildesheim 393
St. Paul, Spiritual Readings from Mother 78
Saturday in Purgatory 462
Savage: Dogsled Apostles 396
Say The Bells of Old Missions 238
School of Mary 78
Seven Gifts, The 462
Sheed: Poetry nad Life 79
Sheerin-McSorley: Spanish Confessions 158
Shining in Darkness 158
Simon: March to Liberation 152
Socio-psychological Study of a Changing Rural Culture 156
Song of Tekakwitha 159
Soul Clinic 234
Spanish Confessions 158
Spanish-English Confessor's Guide 158
Spearman: Spanish-English Guide 158
Spiritual Readings from Mother St. Paul 78
Steinmueller: A Gospel Harmony 73
Stenger: Mortgaging of Church Property 318
Strugnell: When Ye Pray, Pray Ye Thus 462
Surnaturelle Sagesse 78

Talbot: Shining in Darkness 158
Tekakwitha 158
Tekakwitha, Song of 159
These Two Hands 314
Thomas Mann's World 394
Thomistic Principles in Catholic School 399
Thompson: A Harmony of the Gospels 73
Together With Christ 399
Toth: The Our Father 239
"Traditio" 462
Tschan: St. Bernward of Hildesheim 393
Twilight of Capitalism and the War 157

Vatican Council and American Newspapers 75
Vaughan-Thompson: Divine Armory of Scripture 399

Wallis: The Bible is Human 459
Ward: Nova Scotia, The Land of Co-operation 153
Way of the Blessed Christ 78
Wedding Music 158
We Stand With Christ 314
We Wish to See Jesus 159
When the Veil Is Rent 318
When Ye Pray, Pray Ye Thus 462
White: Origin of Dewey's Instrumentalism 319
Ziegler: A Socio-psychological Study of a Changing Rural Culture.. 156

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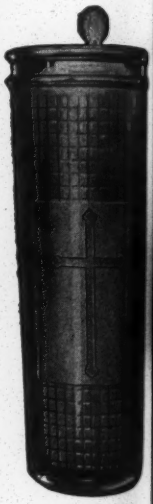

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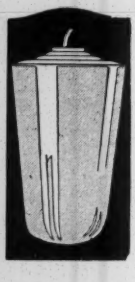

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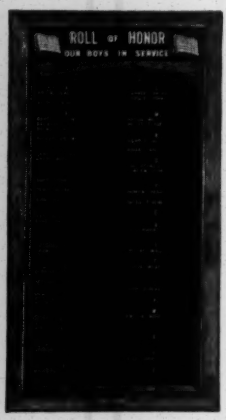

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